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The Magazines

An interesting paper in the *Architectural Record* for March is on "The Work of Alexander C. Eschweiler, Milwaukee." A young architect of Milwaukee, beginning with neither fame nor "pull," Mr. Eschweiler has attained rank with the foremost men of his profession. The article is illustrated with views of a number of the finer houses in Milwaukee that have been built under Mr. Eschweiler's supervision, as well as of the buildings of Downer College which were drawn from his plans. Although only one view of a church designed by Mr. Eschweiler—that of St. Rose's (R. C.) Church, Racine—is included in the article, Mr. Eschweiler is also a sympathetic ecclesiastical architect. Another interesting paper in the same magazine is a review by Wm. Walton of *The Appreciation of Sculpture*, by Russell Sturgis, which also is fully illustrated.

Blackwood's Edinburgh Magazine for March opens with a bright inside view of "The Sultan of Morocco in Private Life"—amiable, humorous, and weak; "The Mystics," by K. C. Thurston, is continued, with elements of Romance; *"Pereunt et Imputanter,"* by Major MacMunn, is a warlike incident in the British rule of India; "At the University," is a continuation of "Boy," with its rather tedious advice to mothers; Percival Gibbon gives one more back chilling example of "The Vrouw Grobelaar's Leading Cases"; "Claverhouse in Literature," by Michael Barrington, is an attempt to do justice to that much criticised chastizer of the Covenanters; Douglas Blackburn continues "Richard Hartley, Prospector," exhibiting the inner currents of Boer life on the farm; "A Plea for the Abolition of All Learning," by Mercator Anglicanus, is a *reductio ad absurdum* of the effort to abolish compulsory Greek in the Universities; Chasseur continues his valuable "Study of the Russo-Japanese War," describing "the Land Campaign up to the End of June." He estimates Kuropatkin favorably; "Tales of a Forest," by Gilfrid W. Hartley, takes us into Scotland; "Musings Without Method" is concerned with the chaotic condition of the present English Parliament. The number concludes with an account of the "Expedition to Thibet," with a map. The whole number is of exceptional interest.

Scribner's Magazine for April is a special Spring number, with a drawing of "Spring" by Blendon Campbell reproduced in brilliant coloring for the frontispiece, a double-page color-picture by Guérin entitled "Spring in Union Square," and a poem, "Wild Geese in April," with decorations by Ernest Haskell. The number is also notable for its array of distinguished contributors, including Richard Harding Davis, Josephine Daskam Bacon, Mme. Waddington, Edith Wharton, and Margaret Sherwood—all of them among the best writers in this country. Thomas Nelson Page writes of the representative University of the South—the University of Virginia, which on April 15th will inaugurate its first regular president, the government hitherto having been centered, as Jefferson directed, in a chairman of the board. Mr. Page is an alumnus and ardent friend of the University, and depicts the long and heroic struggle of Jefferson to bring into being this unique institution. It is an inspiring record of great achievements from small material resources. The article is illustrated with a number of Guérin's pictures of its beautiful buildings. Madame Waddington's third paper of "Italian Recollections" gives her impressions of Rome as she saw it last year, twenty years after the impressions recorded in the previous letters.

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In the *International Quarterly* for April, a paper that will attract especial attention is written by Mr. Sydney Olivier, British Governor of Jamaica, on the subject "The White Man's Burden at Home." Writing after some twenty years' experience in the various islands of the West Indian group and particularly in Jamaica, Mr. Olivier is especially qualified to write on the race problem, while his opportunities of observation of the white and the black races side by side in places where the latter are much in the majority, but where there has been no such political and social upheaval as in the United States, puts him in position to treat the subject from a particularly valuable point of view. In many of his beliefs, he undoubtedly runs counter to what is current in the United States, but it must be observed with respect to his conclusions before we condemn them, that the white and the black man live together on friendly terms without the slightest difficulty between the races in his country, where crimes by negroes against white women and children are wholly unknown, and social problems are not raised, while it cannot be said that we, with our large amount of theorizing, have been nearly so successful. Another interesting paper in the same issue is that on "The Church and Social Problems" by Dr. Washington Gladden, while Mr. Christian Schefer writes intelligently on "The Political and Religious Crisis in France."

Pray modestly, as to the things of this life; earnestly for what may be helps to your salvation; intensely for salvation itself, that you may ever behold God, love God. Practise in life whatever you pray for, and God will give it you more abundantly.—*Dr. Pusey.*

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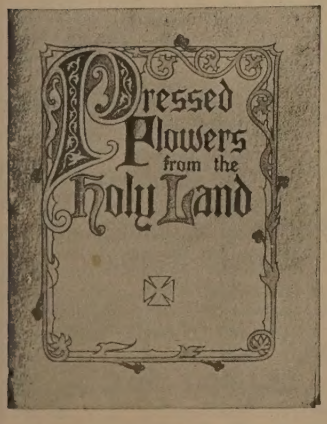

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Editorials and Comments

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

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YOU MAY TAKE a number of men, one by one, all virtuous and honorable, who yet, if you club them together, and enable them to act in a body, will appear to have renounced every principle of virtue, and in pursuit of their own objects will trample, without shame or remorse, upon everything valuable to their fellow-men.—*Great Thoughts.*

FOR PASSION SUNDAY.

IN her Gospel for Passion Sunday, the Church bids us look upon a scene truly sorrowful, and yet one which may easily escape our understanding, especially in its bearing upon the Passion-tide.

Within the precincts of His Father's house, the Christ is set at naught by the men of His own nation, the rulers of the Jews. His healing of the man born blind has roused them to a high pitch of opposition. With threatening mien they gather about Him in the Temple. They accuse Him of being a Samaritan; they charge Him, the Holy One, with demoniacal possession. Stones are at hand with which to stone Him.

Calm and majestic, without the slightest trace of fear, the Christ faces His enemies, and endeavors to quiet them with gentle words: "I seek not mine own glory. If a man keep My saying, he shall never see death." This rouses them the more, and it is they who introduce the mention of Abraham. Out of the past, the centuries of long ago, rises in thought the stately figure of the Father of the Faithful. Once and again these Jews have sought to discomfort Christ by quoting Moses as His enemy. Now they endeavor to overthrow Him with the mention of Abraham.

But our Lord does not permit these Jews thus to misrepresent and dishonor the father of their nation. To Abraham they have appealed, and by him they shall be condemned.

Abraham, our Lord declares, sustained a relationship to "the day of the Son of Man." He saw it; he saw it afar off, in the anticipation of faith; but "he saw it, and was glad." What these men in that hour were doing, Abraham would not have done, for he rejoiced to see Christ's day, though but dimly visible to his expectant soul across the wide expanse of intervening centuries.

Yet Abraham did see, and rejoiced. He saw, in the anticipation made possible through his splendid faith. But this is not all; there was another way in which we may believe that Abraham saw Christ's day. Abraham was not dead; he was alive in the spirit-world, where he shared the knowledge vouchsafed to angels. May we not think it was known to him: the hour when the Son of God bade farewell to "the company of heaven," that He might come to earth in the humiliation of His Incarnation? Long centuries before, God had said: "Shall I hide from Abraham the thing which I do?" Surely it is possible—is it not even likely?—that our Lord referred to some tender scene which had been enacted in the spirit-world, when He said: "Abraham rejoiced to see My day: and he saw it, and was glad."

We find, then, the point of our Lord's reproof. What others, Abraham included, had longed for and looked forward to, these men in the Temple beheld with their eyes and yet despised. Patriarchs and prophets had cherished the expectation of a Messiah—up to the measure of their faith, they had seen His day and rejoiced—but the men of Jerusalem, among whom Messiah came with hands outstretched, looked upon His face and made ready to stone Him. Pathetic, pleading, tender, reproving words: "Your father Abraham rejoiced to see My day: and he saw it, and was glad!"

This is the Gospel which the Church gives us on Passion Sunday, and her purpose is apparent. The season of holy commemoration upon which we now enter, is indeed for us "the day of the Son of Man." Let us not steel our hearts against it, as did the men of Jerusalem. Rather, with the Father of the Faithful, let us see it and be glad. B.

MINORITY CHURCHMEN IN A PARISH.

NO question comes more frequently to one in position to hear it, than that which is asked by devout lay people who reside within a parish where the Church services are unsympathetic to their own form of Churchmanship: "What is my duty in the matter?"

The question is one peculiarly of the laity; and for obvious reasons, it is probably asked more frequently of brother laymen than of the clergy. The latter perhaps do not often realize the intensity of the question. It is confined to men of no single form of Churchmanship. The "High" Churchman in a "Broad" or a "Low" parish, and the "Broad" Churchman in a "High" parish, are confronted with the same difficulty. Each wishes honestly to worship God with the Church's liturgy, and each finds it difficult to do so at a service wherein many details jar upon his sense of fitness.

A priest may indeed be rector of a parish in which local conditions may make it necessary that the service should correspond with the spiritual condition of his people rather than with his own; but in that event he is able to adjust the two senses in such wise as not to jar upon either. It is the layman, in a parish in which no attempt is made to sympathize with his position, who bears the crux of the difficulty.

The problem is inseparable from the condition of the Anglican communion. Rome, Russia, and Greece require absolute conformity to definite, detailed rules. So, commonly, do most of the Protestant sects. Those rules may indeed differ in different places; but they are imposed by authority exterior to any parish, and they are not subject to variation at the will of the parochial clergy. Only the Churches of the Anglican communion leave to their clergy the right to mould the services in varying form, beyond the small measure of uniformity required in obeying the rubrics.

We might indeed digress to inquire whether the Anglican toleration of variations is wiser than the requirement of rigid conformity that prevails elsewhere. For ourselves, we believe that the Anglican system is wiser, *for our people;* it would not necessarily follow that it would be wiser for Romans or for Russians. At this time, however, we merely state the condition that obviously exists and is likely to continue for a considerable period of the future. Loyally using the same Book of Common Prayer, and with equal loyalty observing every requirement of the rubrics, there is yet a wide variation in the services as conducted by priests of different schools of thought and of different personal degrees of liturgical knowledge and of spirituality. Laymen will, therefore, find that some one kind of service is more helpful to them than another, and there will be a corresponding sense of spiritual longings unsatisfied if they are unable to participate in services that are congenial to them.

The condition is made worse by the fact that most of us are not as broad-minded as we might be. To view details of worship in their right relation to the service itself, would lessen many of these heart-burnings, and would altogether remove not a few of them. When, either by excess or by defect, the attitude of the priest at the altar or in the chancel jars upon one's sense of fitness, one may easily close his eyes, fix his mind upon his devotions, and *mind his own business.* One feels, according to his bent, his education, his degree of spirituality attained, or his prejudices, that it is, or it is not, fitting that the priest should stand at certain fixed positions with respect to the altar for different parts of the service, or should genuflect, or should bow his head, or kiss altar or book, or wear certain vestments, or do or leave undone any one of the thousand-and-one details of ceremonial that differ in our different churches. The lighting of eucharistic candles, the ritual mingling of water and wine for the Eucharist, apparently unnecessary movements about on the part of priest or acolytes, the careful cleansing of the vessels at the altar, the priest's use before the people of his private preparation before and his private thanksgiving after the celebration, even the swinging of incense, may or may not be helpful and inspiring to the worshipper; the fact remains that he always has the privilege of closing his eyes and remaining oblivious to it all if done, and to its omission if undone. So long as his own freedom of movement beyond the requirements of the Prayer Book is not invaded, the excess or the defect in the priest's attitude *ought not* seriously to interfere with the worshipper's rendering of divine worship. If in fact these do interfere, the wise layman will bear in mind that none of them touch essentials of the service, and the broad-minded Churchman will remember that breadth requires not only toleration but sympathy with those non-essential things in worship that are helpful to some and not to others. Breadth is never insistent on having one's own way, nor can that Churchman be esteemed either "Catholic" or "Broad," who cannot tolerate, in non-essentials, the use that is not agreeable to him.

A greater difficulty arises when vocal peculiarities of the priest, or carelessness of expression in preaching, or slovenly reading, or unintelligible muttering of the service, or infelicitous selections of music, or garbling of hymns by capricious selection or omission of verses, jar on the liturgical sense of the worshipper. One may shut his eyes to what distracts him in the attitude of priest, servers, choir, or people, but he cannot conveniently or decorously close his ears. Where the clergy give offense in these matters—do they realize how many of them do?—it is invariably without malice prepense, and generally without even knowing it. The layman must simply tolerate these annoyances, precisely as he tolerates the summer heat, the buzzing of insects, or any other of the trifling annoyances with which human life is beset. He must realize that the priest is but a man, and he must not expect perfection in him. The priest must put up with the imperfections of his people, and the people with the imperfections of their priest.

The Catholic Churchman in a "Broad" or a "Low" parish —how the use of these party names grates upon our sensibilities as we write them!—must take a Catholic point of view of the services therein rendered. Is Morning Prayer made the pivotal point of the Sunday service? He ought not to have the slightest difficulty in taking his part in it, although his own spiritual nature craves the greater blessing of participation in the high celebration of the Holy Eucharist as the central act of Sunday worship. Most churches, nowadays, of every school of thought, give the opportunity of the weekly Eucharist, none less frequently than monthly. Where he is deprived of the Lord's service on the Lord's Day, the true Catholic Churchman enters fully into the service offered him, offers his heartfelt worship, and fully realizes that Almighty God accepts it as the best and the most he could give under the circumstances. The Catholic Churchman is able to enter fully into services colored by the preferences of "Broads" and "Lows," since Catholic Churchmanship includes all that is positive in these other schools. He alone can worship indifferently at any altar within the Church, for he alone is bound to view matters of ceremonial in their right relation to matters essential. He loves the full Catholic ceremonial, but he can worship without it. He feels a sense of deprivation at what is withheld when he participates in a bare service, but it does not prevent his own worship. His sense of reverence is shocked at the attitude of many about him, at their evident failure to "discern the Lord's Body" in the Eucharist, at the coldness of the service; but he realizes that these are not intentional, and he is sure that Almighty God makes allowance for the weakness of the best of the service offered him anywhere.

And in some respects the "Low-Broad" who finds himself in a Catholic parish, suffers even more than does the Catholic Churchman among the "Broads." Catholicity includes the other schools; but the other schools do not include all of Catholicity. The Catholic can participate in all the service in the "Broad" church, but the Broad cannot do so toward the full Catholic ritual. Catholicity is inclusive; other schools are exclusive, and so lack the breadth of Catholicity. Consequently the Broad Churchman in the Catholic parish, to whom the Catholic ceremonial is distasteful, is in a difficult position. He deserves more sympathy than commonly he gets. It is not enough to say that it is evidence of a narrow mind if he is disturbed by the non-essentials of ceremonial, for the narrower he is, the more distasteful those things are to him, and consequently, the greater is his suffering. Indeed, if he were broad-minded enough to view those things in their right relation to the weightier matters in the Church, he would not be far from Catholicity. He may, indeed, not prefer the Catholic ceremonial and yet be truly broad; but the man who is not broad enough to be able to worship in a church where the full Catholic ceremonial obtains, whether he likes it or not, may indeed, by the curious perversion of language that is current, call himself a Broad Churchman, but he is obviously narrower than the Catholic Churchman who is able to worship in the "Broad" church. But the Church must be broad enough to include narrow-minded men, and Catholic parishes especially ought to provide for them.

On the other hand, the Broad Churchman in the Catholic

parish can generally find services better suited to his tastes than can the Catholic Churchman in the Broad parish. Does the Broad Churchman prefer Morning Prayer for his Sunday service? The Catholic parish gives it to him, at a different hour, commonly, from the High Celebration. The typical Broad Church parish expects all its people to conform to one narrow usage, at one selected service. The typical Catholic parish gives a variety of services following one after the other through the entire Sunday forenoon. Consequently, there is a recompense to the Broad Churchman where he is in the minority. It may be harder for him to worship at a service that is not in accordance with his taste than it is for the Catholic Churchman, but he can commonly find more easily among the many services of a Catholic parish, a service that is *fairly* suited to him, than can the Catholic Churchman in the "Broad" parish, where a narrower round of services prevails, and where one must either conform to the service desired by the majority, or keep away altogether.

We plead for greater sympathy toward the minority in any parish.

Why should not the Catholic parish, whose main service is a High Celebration at eleven o'clock, arrange for a said Morning Prayer at ten, with a special choir for the purpose, so that hymns and canticles may be sung, as commonly Morning Prayer is rendered in Low-Broad churches? Why might there not be a celebration of Holy Communion once a month at some convenient hour between the regular services, at which the priest should be simply vested in surplice and cassock, should be unattended by servers, and at which, if any deem it important, the candles should not be lighted?

And why should not "Broad" parishes give invariably the opportunity to the minority to attend a weekly Eucharist? Surely those who desire to receive only monthly ought not to forbid more frequent communions to those who desire them. If the "Broad" Churchman would evince the breadth we have commended to Catholic Churchmen, he could arrange for some fuller degree of Catholic ceremonial at these weekly Eucharists; but few Catholic Churchmen would ask for this greater breadth on his part. It is the essentials that count, to true Catholics.

Why should not all of us seek to arrange in some satisfactory way, for the spiritual well-being of the minority in our parishes? That minority must, indeed, not seek to dominate the majority, nor complain because the majority will not conform to its views; but let the majority show a broader spirit toward the minority.

It is a pleasing indication that to-day men believe that they ought to be broad-minded toward each other, though they more often preach than practise such breadth. Different schools of thought, showing different gradations of appreciation of the Catholicity of the Church, are bound to exist together in the Church permanently. So long as none of them runs counter to the plain requirements of the Book of Common Prayer, each has a right within the Church.

It is in every way to be desired that they should live in harmony together; and that in each parish there should be provision made for the reasonable convenience of minority Churchmen. If Broad Churchmen will only be broad, and Catholic Churchmen be catholic, there will be no difficulty in so arranging.

With forcible severance of the intimate ties between Church and State being now mooted in England, France, and Russia, one recalls vividly how Erastianism has crept into each of the three great communions of the Catholic Church. No one of these may cast stones at another for an undue predominance of State influence in the affairs of the Church.

Americans will naturally be grateful that the Church in our land is free from any State alliance. There are advantages to such an alliance; yet for the most part they are advantages that pertained more largely to other days than to our own. The relationship is an anomaly in the twentieth century, and its possibilities far exceed its few remaining advantages.

But that disestablishment should mean disendowment implies simply that the Kingdom of God has no rights which the kingdoms of this world are bound to respect. It is because of this remarkable assumption on the part of enemies of the Church that Churchmen shrink from the ordeal. France, in particular, stands confronted with the imminent probability that all the property of the Church, in church buildings and all else, will be confiscated by the State. The injustice, the blasphemy of such confiscation does not, unhappily, render its consummation improbable. It is no wonder, therefore, that our own European correspondent, and with him, friends of justice, of righteousness, and of the Christian religion the world over, should sympathize rather with the persecuted Church in France, than with those who, in the name of democracy, would rob her of the endowments of a dozen and more centuries.

Disestablishment need not and ought not to mean disendowment. The Church in Virginia was disestablished without being robbed, and it is to the unending honor of our American courts that they confirmed her in the possession of her property after the adoption of the American constitution had put an end to any establishment. Churchmen in England, in France, and in Russia, might well look to this country for the precedent of honorable disestablishment.

A copy of the *San Juan News* of San Juan, Porto Rico, Saturday morning, March 11th, 1905, contains a letter from the Rt. Rev. James H. Van Buren, D.D., Bishop of Porto Rico, on the subject of the proposal to change the seal of that colony. Under Spanish domination the old seal bore the initials of Ferdinand and Isabella, the *Agnus Dei*, and the heraldic devices of Aragon and Castile. When the Spanish power ceased, a new seal was adopted, bearing the flag of the United States, and omitting the ancient symbols. It is now proposed by the American secretary of the Island, Mr. Regis H. Post, of Boston, to abolish the new seal and return to the old; and Bishop Van Buren writes in opposition to this proposal. We are not concerned with the various arguments, historic, heraldic, or æsthetic, which are urged as to the matter; but it is a real satisfaction to quote certain phrases from Bishop Van Buren's article.

"I speak both as a citizen of that part of the United States which was ceded by Spain in the treaty of Paris, and also as a Bishop of that part of the Holy Catholic Church which does not own allegiance to Rome. . . . When I was consecrated a Bishop in the Holy Catholic or Universal Church, with jurisdiction in Porto Rico, I chose for my own official seal, and that of my successors, the Lamb of God. I did it because I wished to have the natives of Porto Rico, and all other people, know that I accepted and teach every bit of the Christian truth that they hold, minus only the modern additions which were unknown to the Catholic Church in the Apostolic time, when the Church began."

It is edifying to notice how a Missionary Bishop is compelled to get back to the foundation principles in order to justify himself and his mission. Bishop Van Buren seems here to know nothing of "Protestant Episcopalianism" in Porto Rico, but to speak as a Catholic Bishop, because he realizes that only as a Catholic Bishop has he any right to speak at all. We commend his wise attitude to the consideration of some of his brethren and our own, closer home.

Curious, is it not, that William Edward McLaren went to South America as a Presbyterian missionary and received there the foundation principles that made him a Catholic Bishop; while in Brazil, in Porto Rico, and in Mexico, the missions that were established by our Protestant party, have been forced to take up Catholic lines, because they could give no other justification for the existence of this Church than that involved in her Catholicity.

And yet we have men who cling to the Protestant Episcopal name!

Some ill-informed clergymen assert that congregations nowadays resent doctrinal sermons, and make that assertion an excuse for never teaching their people anything concerning the Faith once for all delivered. They suppose that a *rechauffée* of current topics, German rationalism, and sentimental philanthropy, will take the place of edification in heavenly wisdom; and, as a result, one finds too often a generation growing up absolutely ignorant of the principles of Christianity. If any such deluded persons could have looked into the Church of the Advent, Boston, during the recent "Conferences on Christian Believing and Living" preached by Bishop Weller, Coadjutor of Fond du Lac, they might have learned how hungry the people are for sound doctrine. The church was crowded on weekday afternoons as well as on Sundays with a congregation representing every class of society; and the proportion of men, some of them white-haired leaders of society or of commerce, some undergraduates or teachers in the Universities and professional schools, was astonishingly large. It may interest our readers to learn the impression produced in this seat of Eastern culture by Bishop Weller's utterances; we therefore reprint a

paragraph from the editorial page of the Boston *Transcript*, March 25th.

"The sensation of the week is the series of 'conferences' at the Church of the Advent at five o'clock. The picturesque figure of Bishop Weller of Fond du Lac in the pulpit of the lofty, faintly-lit nave; his thrilling, vibrant tones in which he pleads, entreats, and appeals with passionate gesture; his native homely eloquence charged with intense earnestness, impress the imagination and the mind. It is no wonder that the church is crowded, even on the week days, since one has to recall the memories of Lacordaire and his hearers for a parallel to these remarkable discourses and their spell-bound audiences."

REFERRING to the opera Parsifal, which has been produced in most of the Middle Western cities during Lent, the rector of All Saints' Church, Omaha, says in his parish paper:

"The rector has abstained from pronouncing his judgment on those in his parish who attended this famous opera. He would suggest, however, that those who did attend, or propose to attend the next production of Parsifal, will swell their Easter offering by adding to the amount which they proposed to give at least twice as much as it cost them to see Parsifal. That is, if their offering at Easter was to be twenty dollars and that Parsiful cost them ten dollars, their Easter offering should be forty dollars. In that way they will be making a sacrifice, and so assist a noble and worthy cause."

Now without at all discussing whether it be not really a proper diversion to witness the production of Parsifal during Lent, in which we should be inclined to take the affirmative view, we beg to ask whether the intimate connection between that action and the Easter offering in the foregoing item, is not dangerously akin to the sale of indulgences?

The reverend rector will forfeit his reputation as defender of the Protestant Faith if he plays thus dangerously with such commodities.

THROUGH an error, the signature to the paper, "The Rector and the Man," printed in The Living Church of March 18th, was omitted. The article was written by the Rev. Frederick George Scott, and should have so appeared at the time. We much regret the omission.

ANSWERS TO CORRESPONDENTS.

Catholic Churchwoman.—(1 to 7) See Willis' *Worship of the Old Covenant*. (8) The mother of Samson was a type of the Blessed Virgin in that the birth of her son was foretold by an angel and in that the birth itself was outside the natural expectancy of the mother. (9) The prayer for "daily bread" includes spiritual as well as material subsistence, and thus may be said indirectly to suggest the daily Eucharist. (10) Greek priests wear a cassock for street dress. (11) Incense is invariably used at the Eucharist in the Greek Church, and with a swinging censer. (12) We cannot say. (13) Reservation is universally practised in Oriental Churches. (14) The English Coronation Oath was adopted after the perversion of James II. to Rome in the seventeenth century. We have not the exact form before us. (15) Yes. (16) Yes. (17) No. (18) St. Thomas' day commemorates the death of that apostle rather than his questioning after the Resurrection.

J. H. H.—Give copies of Miss Wood's *Manual for Altar Guilds* (15 cts.) to the members of your guild. The information required will be found therein. In addition to this they will require the *Folded Kalendar* (10 cts.) or the *Living Church Annual* (35 cts.) in order to have the kalendar with the appropriate colors of the various days.

P. H. D.—Where Maundy Thursday communions are held, they are in commemoration of the time of the institution of the Holy Eucharist on that night. In our judgment the practice is not commendable, however, because it invites communion at a time of day when most people are least prepared for it and will not be fasting. Evening communions were abolished by the Church, for the most part, in apostolic days, and where the Maundy Thursday night communion was celebrated in primitive days, it was after rigid fast during the entire day. To revive the communion without the fast seems to us unwise.

HYMN FOR PASSIONTIDE.

Jesu, once for sinners slain,
As Thy Church recalls again
All Thy bitter grief and pain,
We Thy grace implore:

Grant to each of us, we pray,
Drawn by bands of love, to stay
'Neath Thy Cross, and, day by day,
Learn to love Thee more.

Through this solemn Passiontide,
Let the thought in each abide,
Christ for me was crucified;
All my sins He bore.

So, when Easter Day shall break,
May our hearts to joy awake,
Joy that nought from us can take,
As we, Christ, adore.

Mary Ann Thomson.

CONVOCATIONS REFORM BILL IN PARLIAMENT

Measure Introduced in the House of Lords by the Primate

THE ASCOLI COPE AND ITS AMERICAN PATRON AGAIN

Church Music Discussed by Rev. James Baden Powell

DEATH OF REV. W. ALLEN WHITWORTH

The Living Church News Bureau
London, St. Benedict, Ab., 1905

THE Archbishop of Canterbury has introduced in the House of Lords a bill (the Convocations of the Clergy Bill, 1905) dealing with the right of the Convocations of Canterbury and York to amend their constitution and the representation of the clergy therein, and to make provision for joint sittings of such Convocations. The Bill declares in effect that, notwithstanding any "doubts" arising by reason of the Act for the Submission of the Clergy—that first iniquitous Act of the reign of Henry VIII.—or otherwise, the Convocation of each of the said Provinces have power, with the king's assent, to make and enforce canons for amending their constitution and system of representation. The Bill also provides that, in case the Convocations of the two Provinces lay before the king in council for confirmation a scheme or schemes for their joint sitting and acting together for certain purposes, it shall be lawful for his Majesty by Order in Council to confirm any such scheme.

The Ascoli cope, which was stolen from the Cathedral in that Italian city, two years ago, and eventually found in Mr. Pierpont Morgan's collection in the South Kensington Art Museum, has now been returned to Italy. Profound secrecy was observed (says the *Daily Express*) in its removal from the Museum, and its place on the wall was immediately filled by a piece of tapestry. It left England about a week ago in charge of one of the secretaries of the Italian Embassy, and elaborate precautions were taken for its safety on the way. Sir Purdon Clarke, the retiring curator of the Museum, relates to a *Daily Express* representative how a London dealer whom he well knew, came to him with the cope under his arm, and offered to sell it to the Museum for £3,000. Sir Purdon told him they could not purchase it at that price, and the dealer said he would take it to Mr. Pierpont Morgan. Sir Purdon ventured to think he would not be able to gain access to Mr. Morgan, but the dealer smilingly assured him that, however unapproachable that well-known financier might be, his door was always open to the humblest dealer who had something to sell which no one else had. Two days later the man returned, bringing the cope with him again. He had sold it to Mr. Morgan, and brought it back to be placed in his collection in the Museum.

At a recent meeting of the Knightsbridge and Pimlico branch of the E. C. U., held at St. Paul's Schools, Wilton Place, S. W., the Rev. James Baden Powell, Precentor of St. Paul's, Knightsbridge, read an important and interesting paper on "Church Music, and How Far it Should be Congregational." He began by saying (to quote from the *Guardian*) that words which fell from the Bishop of Birmingham in his primary charge to his late Diocese of Worcester had, no doubt, suggested this subject. A great deal more than the Bishop ever intended had been made of them. His general purpose, that musical services in church should not be allowed to extend beyond what was in the capability of the choir, was most right and satisfactory, though some of the details he advanced could be criticised. Rev. Mr. Baden Powell then spoke of the general position of Church music at the present time, partly as follows:

"A choral service meant emphatically a choir service—the properly appointed, organized, instructed ministry for the rendering of the solemn worship of God. It was quite possible to have a choral service without a note of actual music in it, as the monotoned services in Holy Week. Our choir worship in England had attained a very marked position; and it meant pains untold on the part of those who trained and those that were trained. As a body, the English Church was specially pledged to advance its music. The period of the Reformation was a time not only of offering praise to God in the new tongue—English—but of clothing that new tongue in the best possible way. In the hands of such men as Tallis and Purcell, followed ably by many more, Church music was taking, with the new language, a new departure in the service of the Church. The great advance [in our own days] is in the knowledge and estimation of music. And with this advance in mind, in considering the subject before them, they were first of all brought to a pause by the word 'congregational.' It certainly could not mean that Church music was to be absolutely 'democratic,' that the congregation was to sing, whether it could or not, at every conceivable opportunity. If Church

music was to be so treated, and diluted to only what it was supposed a congregation could join in, the choir need take neither pains nor trouble—indeed, the position of the choir was practically removed, and the result would be that God's honor in His worship would be very much detracted from. But there was one important point involved in the word 'congregational' which must not be lost sight of in this discussion. His experience was that those who cared in a marked degree for the advance of Church music in its use in God's service, and who preferred that a Solemn Eucharist or Office should be rendered with all the skill and pains that a choir could give, were what were called the middle and lower middle classes—those among whom the advance of music as an art had made most way; they could join in choral services both devotionally and intellectually, and these services both were to them far more congregational in its truest sense than a simple service of, perhaps, only chants and hymns. On the other hand, those who cared for a simpler form of service were, in the main, what were called the higher classes. They could get their music quite easily in another form—at operas or concerts. Consequently, under the mixed circumstances of our congregations, judicious combination seemed to be the right line of arrangement. [He then noticed the declension which had taken place in hymn singing.] The more the old [*i.e.*, Plainsong] Psalm tunes were used the better. They ought to labor for the restoration of melody singing, for which the choice of tunes was of great consequence. He was a great advocate for leaving some verses for the congregation to sing alone. With regard to the Confession, the Lord's Prayer, and the Creed, he must make a respectful protest against the Bishop of Birmingham's referring to the speaking voice as the 'natural voice.' This seemed to imply that the singing voice was non-natural. It was as much God's gift as the other, and from the very first, in the old dispensation as in the new, had been the voice used principally in the worship of God. But there was a point of great importance not to be forgotten in this matter, and the Bishop indirectly alluded to it quite rightly. A congregation could not join comfortably on a high pitch. With regard to the Psalms, pointing was the crux which came in the way of any of the congregation who wished to join. Psalters were as much to be encouraged, as tune books for hymns should be discouraged. With regard to the Versicles, whether they were sung simply or with festal harmonies, as Tallis', the plain chant should remain always the same. He purposely omitted any mention of the Eucharist, which was a subject in itself. He would conclude with the hearty recommendation of congregational practices, and also of occasional congregational services, without choir. This was a form of Church music of which we wanted more. The Cologne Cathedral Peoples' Masses on Sundays at nine were a splendid instance. He also remembered the Sunday School Centenary service at St. Paul's Cathedral in 1880."

In the discussion which followed, the Rev. D. Aitkin-Sneath (Minor Canon of Westminster Abbey), Earl Beauchamp, Mr. G. W. E. Russell, and the Rev. the Hon. A. F. Hanbury-Tracy (vicar of St. Barnabas', Pimlico) took part.

At an early hour last Sunday week the Rev. William Allen Whitworth, the well-known vicar of All Saints', Margaret Street, and a Prebendary of St. Paul's, departed this life at a nursing home in Fitzray Square, where he underwent an operation on February 28th, aged 65. Canon Newbolt was with him on the previous night, and the Bishop of London had been a few days before to give him the Blessed Sacrament. The body of the deceased priest was first conveyed to the All Saints' Sisters' mortuary chapel, and thence, on Wednesday evening, to the chancel of All Saints' Church, when the vespers in the Office for the Faithful Departed was sung. On Thursday morning there was an offering of the Holy Eucharist at 8 o'clock, the Bishop of London being celebrant, and Canon Body (who is the special Lent preacher at All Saints') acting as server, followed by a *Requiem* at 10 A. M. The corpse was subsequently conveyed to Woking for interment in the plot of ground belonging to St. Alban's, Holborn.

Prebendary Whitworth, who was a native of Cheshire, graduated at St. John's College, Cambridge, where he was admitted as a Scholar, in 1862; he was also a Fellow of his college from 1867 to 1885. He was ordained priest in 1866, and after serving assistant curacies at Birkenhead and Liverpool, in 1870 he became the incumbent of Christ Church, Liverpool. As yet he was comparatively unknown; but his work in West London as vicar of St. John's, Hammersmith, 1875-86, was of such a kind, so productive of noble results, as to naturally bring him into quite general prominence as a parish priest. It would, indeed, I venture to think, have been well for him, no less in respect of his reputation than his usefulness and happiness, had he remained in that apparently congenial sphere instead of accepting the cure of souls at All Saints', Margaret Street, where the conditions were so very different from what they were at his Hammersmith church. In 1886 the Rev. (now Prebendary) Berdmore Compton, the second vicar of All Saints', Margaret Street, resigned the incumbency of that important and (in the annals of the Catholic Revival) historic church, and Archbishop (then Bishop) Temple's choice of a successor fell on the Rev. Allen Whitworth. At once it was obvious to many, amongst leading members of All Saints' and also outsiders who were its special friends, that the appointment was not, on several important grounds, a suitable one. The founders of this church evidently intended it to be served solely by a staff of celibate clergy living in common, and also being men of some musical ability: for, in addition to the church, and structurally connected therewith, there was built both a clergy house and choir school. But Mr. Whitworth was neither a celibate nor a musical priest; and he himself at first appears to have hesitated about accepting the benefice, though he finally gave way to Dr. Temple's solicitations in the matter. The immediate result, therefore, alas! of the new vicar coming into residence was the turning of the clergy house into an ordinary dwelling house. This was followed a few years later by a rather serious breach of unity, peace, and concord amongst members of the congregation, in consequence of the vicar's decision to conform to the Lincoln judgment. And his disagreement with the E. C. U. in its opposition to the Archbishop's "Opinion" on Incense eventually led to his resignation of his seat on its council, of which he had been a member since 1875. He was a man of very considerable ability, much piety, and earnestness, and in some respects an excellent Churchman. He excelled, perhaps, most as a preacher. He was a number of times Select Preacher at Cambridge, and was Hulsean Lecturer in 1903-4. He was author of several works on theological and ecclesiastical subjects, and was a theological reviewer for the *Guardian*. *R. I. P.*

J. G. Hall.

DISESTABLISHMENT PROPOSED IN RUSSIA.

ASSOCIATED PRESS dispatches give the somewhat unexpected news that a serious effort is being made to terminate the intimate relations between Church and State in Russia. At the present time the Russian Church is governed by the Holy Synod, which consists of twelve members and in which the lay authority of the Czar is very considerable. The Russian Church was subject to the Patriarch of Constantinople until 1589, when the Patriarchate of Moscow was created. That in turn was abolished in 1721, and the governing authority was vested in the Holy Synod.

The late reports are that a petition of the Metropolitans and a number of Bishops requests the Czar to summon a Church Council for the revision of the management of the Church, and to take steps for the restoration of a Russian Patriarchate. The Holy Synod is reported to have yielded to the request, and it is said that Procurator General Pobledonostsoff is also convinced of the necessity for greater freedom of the Church, and will not oppose the proposed change.

Should this reform be carried out, it will be of widespread importance in releasing the Russian Church from an Erastianism that has grown about her during the past two centuries, and will also improve the relations between the Churches of Russia and Greece, which at times have been somewhat strained by reason of the political influences in the Russian Church. It is probable that this reform will also make the *rapprochement* between the Russian and Anglican Churches easier to bring about.

If the *reality* of prayer and of the Father's immediate, sympathetic, effective acceptance of it is to us in the least uncertain, then a Daily Service, with but two or three frequenting it—aged or unoccupied persons—will tire and fret us and be not worth keeping up. But if it be true doctrine that to Him *omnis voluntas loquitur*, and that *ubi tres vel duo ibi ecclesia*, then it is also true that each small group which intercedes for a sinful town or careless neighborhood in open prayer, for "all estates of men," and for "the good estate of the Catholic Church," is working good for busier people in the one way possible, and every nucleus of such people in our parishes confers on all a benefit beyond their day. Of their quiet Communions the effect must be unlimited and eternal, if it be a real fellowship with the Holy Trinity, and with all his pleading saints and people. Daily prayers will be more and more used, as healthy convictions grow as to Christ's High Priestly Life and ceaseless Office in the Church on earth.—*Archbishop Benson.*

A German boy was reading a wild novel. Right in the midst of it he said to himself, "Now this will never do. I get too much excited over it. I can't study so well after it. So here goes!" and he flung the book into the river. He was Fichte, the great German philosopher.—*Selected.*

ROMAN AND FRENCH VIEWS OF THE FRENCH SEPARATION BILL

Many Speculations on the Probable Attitude of the Papacy Toward the Impending Break

WILL THE POPE PERMIT RENT TO BE PAID FOR FRENCH CHURCHES?

Jewish Rabbi Condemns the Irreligious Movement

The Living Church News Bureau
Paris, March 15, 1905

WHILE the world on this side of the Atlantic has thoughts for little else than the thrilling events in Manchuria, and men and nations even are asking how can, how must it end, home matters in France are following their certain course in that which respects the bill for separation of Church and State, now lying before the Chamber. The following is somewhat of the general impression regarding that which may take place.

Certes, Pio X., up to the present time, has guarded the most strict silence as to his intentions. He does not appear to have confided to his Secretary of State even the line he may most probably adopt. Those, however, who are more immediately about the Pope's person, and therefore to an extent in condition to judge, seem convinced that when the time to act comes, he will act energetically. They believe that a categorical condemnation of M. Rouvier's project will be distinctly proclaimed, and at the same time that all, who by their vote or by other means coöperate towards the success of the said project, will be threatened with the extreme censure of the Church.

The *"mot d'ordre"* which the Pope will put out will probably be this: Complete rupture with the State, an entire rejection of any offers of seeming advantages to the Church held out by the law, and an absolute refusal to accept propositions tabulated for guidance or direction of the law itself.

Cannot the French Government take warning, and not allow itself to be led into a policy of persecution somewhat akin to that of the *Kulturkampf* in Germany, which succeeded so badly with M. de Bismarck?

A French Cardinal has declared that, with the Pope's consent, no single edifice will be allowed to be hired *now*, which *before* had been legitimately employed for the service of God. The Church can have no intention of sanctioning by this payment of a rent, the forced ejectment (expropriation) that it may have to suffer. There would then be no question of giving up with any show of willingness, buildings belonging to the service of the worship of God.

Priests and the faithful will wait to let the law expel them from the 3,800 churches of France.

These probabilities, which have been formulated, says the writer, "before him by the Cardinal Archbishop of X. [It is not difficult to guess who this is] are endorsed by the Bishop of Montpelier."

His dictum is: "The Pope desires the liberty of the Church of France, and, applying the proverb, *'Timeo Danaos et dona ferentes,'* he will refuse both allowances and churches (*tractements et Egleses*), knowing that one and the other have one and the same object in view, viz., to forge fresh chains for the Church."

Monseigneur *Touchet* (Bishop of Orleans) follows in the same strain. The Church is neither rebellious nor intolerant. If she has not been in accord at times with "the powers that be" (State, of course) it is not herself that has been to blame. It was not the Church that began the strife. All impartial history will bear witness to this.

There must succeed to the Church of the Concordat either a Free Church, or a Church tyrannized or terrorized by the State. If it be the former, we shall all work together to meet the difficulties of the case, and assure ourselves of an existence fitted to the new condition of things. If it be the latter, a Church tyrannized by the secular power, one word sufficiently characterizes the situation: "The priests inside the Church, and the people outside of it."

Yet one other witness. Mgr. Oary has just returned to his Diocese of Algiers from Rome. He writes thus in the *Gemaine Religieuse* (of Algiers):

"The actual crisis in the Church at present is all the more serious from the fact of its causes being far-stretching and deep. Nor is it, by that token, one that will pass easily. It is not a simple attack of hysteria, which may be to-day and be cured to-morrow. We are within our rights in affirming this. That we should not find ourselves in the position in which we are this day placed were it not that certain persons with hardly conceivable inconsistency, have allowed themselves to attack at one time the adversary, at another the allies of their Faith. . . . Let us be very ware of those who, without sense or discretion, take up religion for their standard, and then commit themselves to a political struggle, i.e., bring their politics into their religion." Further on, the Archbishop continues, advising: "Let us disarm suspicion and the animosity of others by our own peaceful attitude, and devotion to Society, and to the communities of men in general. Far be from us the thought of accusing those [who, up to this present time have been charged with guiding the destinies of our country] of being propagandists of such an error, as 'materialism,' but we must be staunch, loyal, true," etc.

All this shows that the representatives of the French Episcopacy assembled lately at Rome, are very much in accord in condemning the project of Rouvier, which would load the Church, *soi-disant*, liberated, with the incubus of a power placed above it, that might constantly be interfering with its liberty of action. This is all plainly seen and discounted on the banks of the Tiber. What will be the result? One thing is clear, the French Episcopate is unanimous. Its members make no uncertain sound.

It might not be amiss if our own Bishops in England were equally in agreement, in face of the so-called "King's Commission on the Discipline of the Church," which is likely to cause not a little trouble and probably raise up not a few "faithful Dissentients," should any too closely drawn obligations be laid on the Church's plain rights.

It is, however, only fair to state that other reports represent matters somewhat differently at Rome. These say that both the Pope and Mgr. Merry del Val continue to affect a spirit of conciliation, and will not entertain the idea of any possible separation.

"It is quite certain," Pope Pius is reported to be continually urging, "It is quite certain that the Concordat is of infinitely more advantage to the *State* than to the *Church*. No other country is so favored in this respect as is France. The French must understand this. You will see they will end by being persuaded of the truth of what I say."

It seems on the surface evident that the Vatican still would have it well understood that "It hopes and waits." At the same time, those who know the Pope's character best, do not hesitate to declare that the day after the vote of separation passes the chambers, the R. C. world may be wakened up by some unexpected surprises. The first probably will be the nomination of the Bishops.

While still on this hydra-headed subject, the opinion of one quite outside the question, from a Roman Catholic point of view, may not be uninteresting to note.

The chief Rabbi Lehman has sent a long letter to the *Siecle* dealing with the matter. He writes to this effect:

"I cannot conceive or believe that this project will ever see the light of day in a public discussion, which must be obstinately contradictory from the nature of the case. How can it be admitted that a state should suppress establishments guaranteed by every constitution since 1791, and always protected by the law; and should take possession arbitrarily of 'properties' which had accrued to the legitimate possessors with its own (the State's) consent and approbation? These 'possessions' had not indeed their full development at the time. But they were permitted to be made over to the Church, without any restrictions, and in good faith accepted and allowed as such. To lay hands on these under a different condition of things, however much it may be defended judicially, is a simple act of 'spoliation.'

"With regard to the edifices which the State proposes to 'realize,' pray were not these monuments purely and simply the result of the generosity and of the offerings of the faithful?

"It would be curious to know how much the *Budget des Cultes* contributed, in the times of Philippe Augustus, of St. Louis, of Philippe-le-Bel, to the construction of Notre Dame in Paris, of the Cathedrals of Bourges, Beauvais, Chartres, Rouen, Tours, Troyes, and hundreds of others."

The letter continues on in the same line of hard common sense and justice, to touch other subsidiary matters, pointing out the iniquity of spoliation.

George Washington.

How shall we be most loyal to Him whose soldiers we are but by trying to make the very most of just those opportunities which are ours? And they are many. We must band ourselves quickly and strenuously against wrong, drag evils into daylight so as to fight them better and learn our dangers and know them. We have a right to expect from our Father in Heaven, not strength only, but protection. Our Lord asked it for us in His great High Priestly prayers. "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."—*Archbishop Davidson.*

BISHOP POTTER AT A CONGREGATIONAL TABERNACLE

Takes Part in Dedicating it and Delivers an Address

DEAN OF BARNARD SAYS EDUCATED WOMEN DO NOT SEEK DIVORCES

Conditions in the Bronx and Needs of Expansion Therein

The Living Church News Bureau
New York, April 3, 1905

BISHOP POTTER was the speaker at the last of a series of dedicatory services held during March in the new Broadway Tabernacle, the largest Congregational place of worship in New York. The Tabernacle is one of the city's historic organizations, and has furnished, in years past, the platform from which many national and municipal reforms have been proclaimed, from ante-bellum days up to the present. The Bishop appropriately took "Civic Righteousness" for his topic, and expressed the sentiment that what the city and the country need is not more stringent laws, but a better moral sentiment. Instead of encumbering the statute books with laws that are little more than dead letters, there is needed a revival of religion in the hearts of men. He told several instances from his experiences in th city, to show that the average citizen is perfectly willing to have the laws violated if his individual business or comfort are to be advanced thereby.

"What conception of the duty of officials to the community at large can such people have in mind?" asked the Bishop. "It is along these lines that I am not a pessimist about our community. I do not believe our officials to be absolutely corrupt. The fact is that they are much like the rest of us, and are led into temptation. . . . You cannot expect to attain purity in civic or national Government by a form of government, no matter how ideal. It is a fact that we cannot have civic righteousness apart from the Divine source of righteousness."

The Bishop congratulated the Tabernacle people on their new church building, especially in that it looked like a church, and not like a hotel, or a playhouse, or a restaurant. Too many houses of worship in these days, he said, fail to convey to the passer-by the fact that they are churches, and look like anything else. Bishop Potter said he felt that he knew the congregation well, because they have been worshipping for several years in Mendelssohn Hall, in the same building where are his offices. The new Tabernacle is on a Broadway corner and is a notable structure in the French Gothic style. Besides a large auditorium for regular services it has several halls for secular meetings, and an important architectural feature is a mammoth tower which rises at the back of the building and contains Sunday School rooms, various class rooms, offices for the pastor and his assistants, and apartments for the sexton. The floors of the tower are reached by elevators.

A new word on the Divorce question was spoken on Friday by Miss Laura Drake Gill, dean of Barnard College, which is affiliated with Columbia University, speaking before the alumnae of the Packer Collegiate Institute, Brooklyn. Miss Gill said the cause of the present crisis in the family life had been attributed to the greater education of women, but she held that the charge was unjust. She said in part:

"The present family crisis is undoubtedly occasioned by the greater education and consequent economic independence of women in general; it is, however, manifested through individual women who share the economic freedom but lack the discipline of education. Frequent divorce is the result of the education of women as refracted through the medium of uneducated women. They grasp the freedom of escape from an unwise marriage, yet lack the training to make a wise marriage.

"In a wide acquaintance with college women, I have personally known only one case of divorce. This was carried through without scandal or any offence to public morals. Among high school graduates a limited inquiry would indicate a small percentage of divorce. It is the girls of luxurious homes of whom little effort is demanded; the girls of the middle class, whose fathers support them in ease, but fail to educate them for service; the girls of the laboring classes, with limited training and heavy burdens—these girls make the women in whose lives the restless spirit of the times may work sad havoc. They have not been trained to look upon marriage as a serious chance for service, but merely as an opportunity to escape self-support. They have the courage and decency to demand ordinary loyalty and fair play from men, yet they often fail to realize their own obligations."

Miss Gill argued that as the wife has the administration, the spending, of four-fifths of the average man's income, she should be taught that the expenditure of money is her profession, and that it must be made a science—not a mania. The greater education of women along economic lines, education in efficiency, in loyalty to the State, in the responsibility for the use of the individual life, will tend to the betterment of conditions, and the arbitrary authority of marriage laws will become obsolete before an autonomy based upon the inward authority of conscience and reason.

When an avenue and a street were laid out at Melrose, Bronx Borough, a circle was created out of land belonging to William Waldorf Astor and W. Newbold Morris. Bishop Greer recently asked these owners to give him the circle for a new building for St. Simeon's mission, and they have done so. Two years ago the Archdeaconry of New York purchased for this mission a plot at the corner of Morris Avenue and 165th Street. The plot has increased in value and has been sold since the possession of the new site was assured. The mission has for five years held services in what was formerly a carriage house, and now has something over $20,000 with which to start its new buildings.

Church conditions in Bronx Borough were again considered by the Church Club at its meeting last week, the meeting when the subject was to have been previously discussed having fallen on the night of a blizzard. There was a large attendance last week, some said the largest in years. The first speaker was Bishop Greer, who was introduced by President George Macculloch Miller. Bishop Greer said that no other city in the world is growing so fast as is Bronx Borough in New York. Last year, he said, plans were filed for 1,700 new buildings, to cost $23,000,000. Plans have recently been filed for buildings to cost $35,000,000, in the opinion of Bishop Greer a remarkable evidence of growth. "The Church has great opportunity," continued the Bishop. "Much has been done, but much remains to be done. Manhattan is able to help and should do so. Give me $200,000 and I will guarantee to invest it in such a way as to make it yield large moral and spiritual dividends. The greatness of the opportunity is wonderful; there is nothing in commercial enterprise that can equal it. Other religious bodies are working in the field, and we must do the same. We must have big things there that will suitably represent our Church."

President Wahle of the General Church Club of the Bronx talked of conditions, saying that the estimated population of the borough was now 320,000. The seating capacity of Church edifices is now less than 7,000 and represents accommodations in twenty-one parishes and missions. This total seating capacity is exceeded, said Mr. Wahle, by any three of the twenty-five Roman churches of the borough. Other speakers were Messrs. James H. Falconer and W. W. Thom of the Lay Helpers' Association, and several of the Bronx clergy, including the Rev. Dr. F. M. Clendenin of St. Peter's, Westchester; the Rev. Gustavus Tuckerman of Holy Faith; and the Rev. Dr. E. G. Clifton of St. David's mission.

DEATH OF THE REV. ROBB WHITE.

IN the greater part of the edition for last week, was announced the fact of the death of the Rev. Robb White, rector of Christ Church, Savannah, Ga., which occurred at St. Luke's Hospital, Richmond, Va., Monday, March 27th. Mr. White received a paralytic stroke in February, and had been in a serious condition since that time.

He was born in Warrenton, Va., and was graduated from the Virginia Seminary in 1875. In the same year he was made deacon, and in the year following was advanced to the priesthood, by Bishop Whittle of Virginia. His diaconate was spent in charge of St. John's Church, Wytheville, Va., and he was afterward successively rector of St. Andrew's, Lawrenceville, Grace Church, Cobham, and St. John's, Charlotteville, all in Virginia, until 1889, when he entered upon his last rectorship, at Savannah.

He was buried from St. James' Church, Warrenton, Va., on March 29th, the Rev. W. M. Clark and the Rev. L. R. Mason officiating. The Bishop of Georgia and others were in the chancel.

Mr. White is survived by his wife, who was Miss Sally Warren of Harrisburg, Va., and by three sons and four daughters. One of his sons is the Rev. Robb White, Jr., of Stanardsville, Va.

SOLON enacted that a citizen who stood aloof during a sedition, and refused to join either side, should be dishonored and disfranchised.—*Sel.*

THE BENEDICITE: AN HYMN OF PRAISE TO THE TRIUNE GOD.

By the late Rev. Oliver S. Prescott.

IV.

A FEW words now on the circumstances under which the Song was composed, and we will bring our discourse to its close. It was sung by the Three Holy Children after they had been sentenced and committed to death in "the fiery furnace." The flames "had consumed those" who approached to consign them to destruction, and those "who stood near without," while upon their bodies the fire forgot its power, and "there was not an hair of their heads singed." They were dead to the world, and had entered into "the rest that remaineth for the people of God," of which Lent is the earthly earnest and foretaste. The fire of God had tried their works, and purified their souls of all defilements contracted in this miserable and naughty world, and while they walked unbound within their prison bars, they doubtless experienced all the unveiling and the peace which are the portion of the "just made perfect." To them, lively images as they were of those departed in the faith and fear of God, were fulfilled the words, "Where two or three are gathered in My Name, there am I in the midst of them." They saw the Angel of God's Presence face to face, and in and through Him, we may well believe, were manifested the orders and operations of earth and heaven, of nature and of Grace. There may have been revealed the Powers of God, "the four Living Creatures" which stand nearest to the throne, "the Angel of the Sun," and "the Angel of the Waters," of whom St. John speaks, and the Principalities and Powers of the air, and the "Angels which God maketh winds," and the "Ministers which He maketh flames of fire"; and they cried aloud to them in the excess of their burning love and joy, to join the praises in which, by right of consecration through suffering, they took the leading part. Babylon and its captivity faded from view and was forgotten; earth receded from their sight; they were "free among the dead," with "the liberty of the Sons of Glory"; Seraphic love consumed their hearts, Cherubic wisdom distilled from their lips, and with one voice they outspake this grandest of all Trisagions, and made real the words of the Psalmist, by letting "everything that hath breath praise the Lord."

And how shall we ever attain unto the understanding of their words, unless we imitate their deeds, ruling ourselves by their law of abstinence, purifying ourselves from all earthly longings, and bonds, and beguilements, and making ourselves whole burnt sacrifices unto our God? And when can their promises be made ours with so much fitness as in this solemn season of the Angelic feast (for "fasting, it is angels' food"), when in penitence we retire for forty days "into the wilderness," that we may be allured to dwell with God, and to hear His still Voice speaking comfortably to our souls?

Beloved, the consideration of the Song of the Three Holy Children in praise of Him who is Thrice Holy, is ended. Glory be to the Father, and to the Son, and to the Holy Ghost. There is wonderful beauty in its structure and infinite meaning in its substance. If our study of it has revealed anything of its high character which you knew not before, join in it during these solemn days with thanks to God for it. It is studded without and within with the priceless jewels of the Heavenly City. In it "Wisdom that sitteth by the throne, and that mightily and sweetly ordereth all things," has builded an house on four foundations for the manifestation of all Divine Loveliness. Learn we then, if we have not already done so, according to the teaching of St. Athanasius, "to say it in our closets," and upon our knees; strive we to make it a part of our interior life, lift we up our hearts into accord with its sublime spirit of adoration, and then the work begun on earth in fear and diffidence, in weakness and in much trembling, will be continued, till our whole being is hid with Him who is the Author of all being, and ravished with His nearness, who is the Source of all bliss —the Thrice Glorious God—Father, Son, and Holy Ghost, who inhabiteth Eternity, and who alone is worthy to be blessed, and to be praised, and to be magnified, because, of Him only can it be added, "His mercy endureth forever." Amen.

Praised be God daily.

[The End.]

The years of life are like stones slipping from a mountain, which move slowly at first, and then faster, until they outrun the lightning and leap into the dark valley below.—*F. Marion Crawford, "Khaled."*

A CLERGYMAN'S PERPLEXITIES.

By the Rev. Cyrus Mendenhall.

LIFE is full of perplexities for some people. In one's journey there are places where one finds one's self between the "devil and the deep sea." Or perhaps a more elegant figure would be, that in navigating the seas of life we run at times between "Scylla and Charybdis." Would you like a few illustrations? "Samples of a job lot," so to speak? Imprimis:

Suppose a minister in this case; his people fail in their agreement to pay him at stated periods. They acknowledge the debt, say he ought to have it, but he doesn't get it. Now, a man may have "soarings after the infinite and divings after the unfathomable"; he may be profoundly spiritual and awfully good—but if he can't pay "the grocer, the baker, and the candlestick maker," his influence is crippled, he is worried and perplexed. There is Scylla with twelve feet, six long necks, and many mouths—and what's to be done?

Suppose the case is stated by those interested, asking that the amount be forthcoming, in order to meet current expenses for food, clothing, school supplies, rent it may be, and—well "for particulars see small bills"!

Strange as it may appear, there are those who will say, "He's after our money"; "He works for revenue only"; "Let him learn to trust in the Lord and verily he shall be fed." There you have the "deep sea," or there is Charybdis agitating against you.

What can a man do? The writer has been fortunate and has largely escaped these perplexities, but some poor fellows tell me they have just such a quandary to face.

Here's another perplexity. If a poor mortal puts in his time making calls, eating big dinners, doing the social act with all his might, someone "arises to explain" that our rector should put in more time studying, and put more thought in his sermons. Or perhaps he does study and write, and pray and memorize and read and endeavor to "keep up"—well, why doesn't he go out more? Why isn't he at all the entertainments and into all the societies?

Did you ever read the fable of the man, his son, and the donkey? If not, look it up, "and when found make a note on it." One man hungers for "hell-fire" and plenty of it. Another longs and longs for heaven's sweetest, most seraphic songs. One wishes for a good, old-fashioned gospel; another isn't fed unless modern topics, "living issues" are presented. One desires to see all the religious bodies vigorously attacked, and boldly shown up for their heretical and schismatical sins, and another believes that even in such matters, charity might be of use.

But I only promised a few samples. Any man can, out of his own experiences and observations, add to these. About all that can be done in the premises is to exercise patience and tact with delinquents and fault-finders, thanking God that most of the people in our parishes are not making the minister's life a burden, but are really helping him all they know how.

PRAYER.

Prayer is the inward activity of faith. It means uplifting our souls in desire, affection, and will to God as the supreme end of our life. If our prayers are to be the means whereby we secure our abiding in Christ, they must not concern themselves mainly with our own petitions. They must be concerned mainly with our desire to take all our life, with all its energies and capacities, and bring it and hand it over to God. Our object in prayer is, not to get what we want, but to give what God wants—a life surrendered to Himself. Such prayer depends neither upon the time we give nor the words we use, but simply upon the honesty of our spirit. Such prayer is the best test as to whether our life is or is not abiding in Christ. If you wish for a simple principle by which you can know whether any pursuit, or ambition, or course of conduct, or friendship is really true to the spirit of Christ, think only whether you can ask Him to accept and bless it in your prayer.—*Bishop of Stepney.*

The humility of Christ is reached not by subtraction, but by addition; it is "more life and fuller" that we want. Let us say, You have come to the knowledge that you are possessed of a special revelation, a light which has not been given to other men. You are not entitled to undervalue that light. But to prevent you from getting proud over it, there requires to be something added to your nature—the love of your brother man. What will be the effect of this love? It will cause you to say: "Why should this beautiful light not be shared? Must I keep so great a privilege to myself? Ought not others to be partakers of this joy? While I have it alone it burns as well as brightens me. The detraction from its glory is the solitude in which I hold it."—*Rev. Geo. Matheson, D.D.*

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*"The Mighty Works of Our Lord and Saviour Jesus Christ."*—Part I.

By the Rev. ELMER E. LOFSTROM

THE SACRIFICE ON CALVARY.

FOR THE SIXTH SUNDAY IN LENT.

Catechism: XIV., How Many Sacraments? Text: Heb. ix. 26; Commence "Now once." Scripture: St. John xix. 17-37.

We come once again, with reverent fear, to the study of the greatest hour of which the story of the world can tell. All that happened that great Day had been planned for from the foundation of the world. Many of the things that were done took place, we are told, that "the scripture might be fulfilled." By the inspiration of the Holy Spirit, who sees and governs all things, men had written down how all that took place that day should come to pass. It is true, therefore, and a good lesson to teach, that the wicked men and all the evil forces which conspired together that day to crucify the Lord of Glory, were but fulfilling the will and carrying out the decree of the Heavenly Father. They thought that they were winning a final victory over the Master. Instead, they were busily fulfilling the scripture that had been written: "He was numbered with the transgressors." "He made His grave with the wicked, and with the rich in His death." "They pierced my hands and my feet, they stand staring and looking upon me." "They shall look on me whom they have pierced." "They divided my garments among them, and cast lots upon my vesture." If they had known that they were carrying out these and other written decrees so carefully, His enemies would not have been so sure of their triumph.

To look at that Cross on Calvary in the true spirit, we must remember that it was a Cross of Victory. This lesson is closely akin to the preceding one. It does not lessen the reality of the suffering, but it does remind us that the physical side is subordinate to its deep spiritual significance. The Lord Jesus Himself shrank from the terrible ordeal. In Gethsemane He prayed that, if some other way were possible, He might be spared this portion. But that prayer was a perfect prayer of trust, because He knew that God's will can only be for the best. When, therefore, He had been strengthened by the ministering angels there in the garden, He rose from that prayer ready to work out the Father's will. So when St. Peter would fight against it with the sword, He rebuked him with the explanation: "The cup that *My Father* hath given Me, shall I not drink it?" He also said: "I lay down My life, no man taketh it from Me, but I lay it down of Myself." We can but faintly realize the greatness of the sacrifice, and yet it was freely, even gladly done. He "for the joy that was set before Him," in saving men from the power of sin, "endured the Cross." Had the men who spoke those taunting words at the Cross known that they would have had no power over Him at all if He had not yielded Himself to them, they would hardly have spoken so confidently. And yet they who reviled Him with the taunt that He could not save Himself, knew that He had called Lazarus out of a four days' grave. Sad it is to read of the pitiful blindness of those who slew Him, yet the saddest thing to remember is that they were but carrying out that which had been made necessary by sin. Only so could men be freed from the power of sin. Only a new Adam with an inheritance for us of victory and righteousness could give us freedom from the power of sin. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

The events of this day should be familiar to every Christian. Jesus Himself said: "I, if I be lifted up, will draw all men unto Me." The Cross has a power of its own which does not submit to analysis. Teach, above everything else, the story itself. From the four accounts, the following would seem to be the order of events:

The trials, before the Jewish authorities, before Pilate, before Herod, and again before Pilate, were all in the very early morning. Before seven o'clock He left the judgment hall. In charge of a centurion and a squad of soldiers, He is led to the place of "The Skull." At first the Cross, or its transverse beam, is laid upon Him, but He is too weak from scourging to carry it far. Simon of Cyrene finds laid upon him a cross which in after days he must have been glad to remember. The women of Jerusalem weep tears of pity for Him as they see Him led along the way. He tells them rather to weep for themselves and their children. Their very pity showed that they denied His claims.

It is nine o'clock when the Cross is raised. It is not high above the crowd as usually pictured. The hyssop, with which one of the soldiers held to His lips the sponge of sour wine, grows but two or three feet high. His feet were not more than two or three feet from the ground. So in the midst of His enemies and persecutors He hung upon the cross. His first words are those wonderful words of prayer for them: "Father, forgive them, for they know not what they do."

Before the Cross, the soldiers divide His clothes among themselves, and cast lots. They eat their lunch, and jeeringly offer Him of the sour wine. They taunt Him: "If thou art the King of the Jews, save thyself." The people also mock Him: "Ha, thou that destroyest the temple and buildest it in three days, save Thyself and come down from the Cross." What a shock it would have been to them if they had known that they were even then putting that prophecy to the test, and that the next Sunday morning would show the new Temple in the place of the old. The chief priests, scribes, and elders were there also, and their taunt is the pitifully true one: "He saved others, Himself He cannot save." "Let the Christ, the King of Israel, now come down from the cross, that we may see and believe." "He trusted in God, let him deliver him now, if he will have him; for he said, I am the Son of God."

Of the two malefactors, one joined in the mocking, the other spoke the only recorded word to the Cross that was worthy of it. He said: "Lord remember me when Thou comest into Thy Kingdom." Jesus answered: "To-day shalt thou be with Me in Paradise."

The third word was addressed to the little group of friends which stood near. There was St. John, who had probably gone from the judgment hall to bring the others; the Blessed Virgin Mary, Salome, Mary the wife of Cleopas, and Mary Magdalene. To His mother Jesus said: "Woman, behold thy son." To St. John: "Behold thy mother."

At noon a strange supernatural change came over the face of nature. The sun was darkened, and refused to look upon the Cross. It was not caused by an eclipse, for it was the time of the full moon. With the change to darkness, the Saviour seems to have suffered for a long time in silence. When He spoke it was with the mysterious cry which neither the bystanders nor we are able to understand: "My God, My God, why hast Thou forsaken Me!" The darkness of the pall which hung over the world in that hour may well teach us what the world would be, with the light of the Father's countenance withdrawn.

At the close of that three hours' darkness, the three last words from the Cross follow in quick succession. The "I thirst!" comes almost as a sigh of relief, as it shows that He could now think of His physical anguish. An unnamed soldier ministered to Him in that hour of need. The sixth word is a shout of triumph. Three of the inspired writers lay stress upon the "loud voice" and its effect. "It is finished," was the cry. That cry shows that what He had been doing was the final battle in the victory He was winning for us over sin and evil. "The centurion, when he saw that He so cried out and gave up the ghost, said, Truly this was the Son of God!" His work done, He immediately lays down His life: "Father, into Thy hands I commend My spirit."

Then His sacred side was pierced by the cruel spear, and the strange sight which so impressed the beloved disciple was seen, of a two-fold stream flowing from the wound. It was like water and blood. It told of the two-fold stream of sacramental healing which have flowed from that Cross on down through the years with power to heal all that will use them.

The darkness had doubtless driven many of the Jews to the Temple. Who can conceive of the terror which must have gone to Jewish hearts as they there saw the thick Veil which hung before the Most Holy Place torn from top to bottom? Beyond that Veil no one but the High Priest had ever gone, and he but once a year. Now that shrine was open to all. The veil between God and man was removed that day. We may all now have access to the very Presence of God, through our High Priest who that day entered once for all into the Holiest with His own blood, to cleanse the way for all.

The great lesson of it all to be brought home to our hearts, is that this is God's own way of saving us from the power of evil. It was a hard way. If there had been an easier way, it would have been chosen. We then must do what is required of us to make that redemption efficacious for us. To have a share in His Resurrection, we must have a share in His death. See Prayer Book, page 251.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

DENIAL OF THE FAITH.

To the Editor of The Living Church:

THE instances mentioned in recent issues of The Living Church of a denial of the Faith by priests of the Church are saddening beyond expression.

It really seems incomprehensible to me how a priest, long and well taught in the Catholic Faith, can so fall. One can only surmise what must have been the real inner life of the past as known to God.

Every such fall has its own direct evil influence, of course, for no doubt it shakes or destroys the faith of scores of those with whom the unbelieving priest is in more or less contact.

But possibly the greater evil is wrought at large when such a denial is allowed to pass unreproved by those in immediate authority. For it is quite natural for the Church at large to feel that if the Bishop and clergy of the Diocese concerned do not bring the offender to trial, it is because, (1) they are too much in sympathy with the man, or (2) they do not feel that the evidence for the Faith is strong enough to convict the man of heresy; or (3) they do not consider that teaching heresy while holding his position in the Church is an immorality; or (4) that they have not the strength of heart and principle "earnestly" to "contend for the faith which was once for all delivered unto the saints," and are *not* "ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word."

If there is unrest and unbelief permeating the Church, it is due more to these causes, I fear, than to particular instances of the kind mentioned. M. M. Moore.

Santa Barbara, Cal., March 22, 1905.

UNFAITHFUL CLERGY.

To the Editor of The Living Church:

I HAVE read with much interest your editorials entitled, "The Faithful Layman," and "Unfaithful Layman." Since reading these articles, it has occurred to me, have we not some unfaithful priests? What brings this to my mind is the fact that one of the leading clergy of Vancouver preached a sermon at what is known as a preparatory service in a Presbyterian chapel in this city. This occurred only a short time since, and has set many of his congregation pondering seriously. It seems to me if our Church clergymen set their flocks such examples, what can they expect of them as Church people? Unhappily in this country there are many who consider one Church as good as another, and it is sad to think we have some clergymen who share the same idea.

I might also state, in this same parish evening communions are a regular occurrence every three months. This is a practice unknown to any former vicar of the parish, and is so unpopular, that I have been asked to be one of a deputation to interview our Bishop on this matter, and that of our clergyman preaching before a schismatic body.

When one reflects over our sad divisions, and the difficulty of inducing our young people to be more faithful in their Church duties, it certainly is deplorable to find a priest of the Catholic Church committing such an act of ecclesiastical discipline. We as Church people are familiar with that petition in the Litany, "From all heresy and schism," "Good Lord deliver us"; but when a clergyman actually spurns such a noble petition, and actually sets it at defiance, one wonders what he may expect next? Here is a church actually closed every day in the week, Sundays excepted. How much could be accomplished in improving the devotional lives of many in the parish, if its doors could be thrown open daily for meditation! Then verily would it become a house of prayer.

In conclusion, I can assure you that such an instance as I refer to above is an unusual one in the Canadian Church, and is a direct result of a training received at a certain theological college in the Dominion, and of which, I am sorry to say, we have one too many. Thanking you for this space in your valuable paper, I remain Yours truly,

Vancouver, B. C., March 23. Z. H. Burnham.

WORK AMONG MOUNTAINEERS OF NORTH CAROLINA.

To the Editor of The Living Church:

IT is seldom that I endeavor to correct incorrect reports of my missionary addresses, but the report in your paper of March 18th on pages 699-700 is so far out of the way that I feel that I must notice it. I said "that there were 3,000,000 of mountaineers in the South, about 450,000 of whom lived in western North Carolina. Of these 450,000 in North Carolina, 150,000 were of school age. That 50,000 of these children were growing up in ignorance. That the Church has 20 schools, 35 teachers, and 1,000 children in these schools. That the Church should endeavor to take care of these other 50,000 children who are growing up in absolute ignorance. That this whole condition is a menace to the country and an opportunity for the Church."

I hope you will make the correction, and oblige

Yours faithfully,

March 25, 1905. Walter Hughson.

LITURGICAL OBSERVANCE OF GOOD FRIDAY.

To the Editor of The Living Church:

IN the preface to Fr. Larrabee's recently published addresses for the Passion preaching on Good Friday, are these sentences:

"There is perhaps some ground for the question that is beginning to be asked, whether the growing popularity of the Three Hours' Service may not contain in itself the danger of substituting devotions mainly subjective in their character for the Liturgical Offices of the day?"

With this, I desire to put a statement from Wakeman's *History of the Church of England:*

"The abolition" (in 1549) "of the distinctive services for Good Friday changed the liturgical celebration of that sacred day from the most effective into the least satisfactory in the Church's year."

Wakeman's statement seems to me to err on the side of mildness. Although now a priest of the Diocese of Fond du Lac, I have seen much more of the Church in the East than in this section. In the East, the Three Hours' Service is being used by those of very diverse sentiments, and is, in many parishes, the great service of the day. The Annunciation, the Birth of our Lord, His Resurrection and Ascension, the outpouring of the Holy Ghost, all these events are celebrated *liturgically.* One link is missing in the chain. For His Death, there is no liturgical observance at all. A great objective fast, ranking with these others as one of the few supreme facts of all history, is celebrated in a purely subjective manner; or, even if a few priests, like Fr. Larrabee, seek to turn attention rather on the Person of our Lord, still, in our Eastern parishes at least, this great action on Calvary is deemed to be sufficiently celebrated by *preaching!*

Men are coming, more and more, to see that preaching and prayers are not adequate for observance of the weekly memorial of the Resurrection; that to put matins in the place of Mass is robbery of God, and subversion of the true principle of worship. Why is not this true of the annual memorial of the Sacrificial Death? Most of our best Catholics observe this day in a thoroughly Protestant manner. The Three Hours' Service, as the great service of Good Friday, is certainly Protestant in principle.

Catholic usage and sentiment, it is true, forbid the ordinary Mass on Good Friday. Why not restore the Mass of the Presanctified? An adequate celebration of this day, surely would be objected to by no one.

There seem to be three possible objections to this restoration.

First, it is not directly authorized by rubric. Neither is the Three Hours' Service. This latter service, furthermore, is often marked by prayers not taken from the Book of Common Prayer. This is quite unnecessary in the Mass of the Presanctified. If Matins and Evensong be said on the same day, Mass of the Pre-sanctified seems to come under the allowance of the third paragraph under the heading "Concerning the service of the Church," in the Book of Common Prayer.

Second, lack of the reserved Sacrament. This does not apply in some of the churches which I have in mind. Where it

does, it may be remedied, by reserving. (In one hundred and four days of Priesthood, I have given thirty-seven Communions with the reserved Sacrament, and know of nothing abnormal to explain this. If the Sacrament be reserved, and used with proper freedom, I doubt not this would seem nothing extraordinary.) It would also not be difficult, even where there is no side altar or chapel, to arrange a special place for the reservation of a large Host from Maundy Thursday, so as to avoid its Presence at the high altar.

Third, lack of definite ritual instructions for this service. This is a real difficulty. I know of none in English. Those of the Roman Missal are not readily adapted to the provision of the Book of Common Prayer, nor to the conditions prevailing in most of our churches. At two Anglican churches in the borough of Manhattan, where I have attended this service, the ceremonial usages were quite different. Yet it is not long ago that there was little or no uniformity in the mode of saying a Low Mass. The general acceptance of Dr. McGarvey's work has gone far to remedy this. A little effort would suffice to prepare a uniform method of saying the Good Friday Liturgy—providing, of course, for such variations as use or non-use of incense, for celebration with, or without, the Sacred Ministers, and such necessary variations in the degree of elaboration. Meanwhile, if a priest simply goes to the high altar, covered with only one linen cloth, wearing black Eucharistic vestments, having previously provided burse, corporal, purificator, wine, and water, in some convenient place; after prostrating himself and praying silently, omitting the usual preparation before the altar, says Mass, then the Gospel; then spreads the corporal, brings, as solemnly as circumstances may permit, the large Host, reserved for that purpose in a Chalice on the preceding day, from its resting-place; pours a little wine and water into the Chalice, having previously placed the Body on the Paten; says the secret prayer usually made at the Fraction, reverences to the ground, elevates the Host, then makes the Fraction and Commixture in silence; says the third, only, of the usual secret prayers before Communion; then communicates himself with the Host, as usual; takes the wine and water, washes his fingers, saying only the first of the secret prayers at the ablutions; and thus ends the service, and departs; this is, in essence, the Mass of the Pre-sanctified.

Thus is celebrated, with appropriate Liturgical action, the whole sad history of Good Friday, on which our whole hope depends. Thus the day is honored as the day of a great sacred event, objective, infinite in its import.

If Good Friday were thus honored as a great Liturgical day, we should be less likely to have our sentiments outraged, and ourselves insulted, by a dinner of the Yale Alumni Association of Wisconsin, in Milwaukee, on the evening of Good Friday. I was to-day honored with an invitation to this event. Without authority of my own, so far as I recall, my name is on a printed list of the members of this association, which accompanied this invitation.

Can we not do something to rescue Good Friday, in the estimation both of our own people and of those without the Church, but still loving the Lord Jesus Christ? And is not due Liturgical observance of the day an appropriate means to this end, as well as right in itself? Henry L. Dawson.

Algoma, Wis., March 31, 1905.

RESTLESSNESS AMONG THE NEGRO CLERGY.

To the Editor of The Living Church:

THERE is a great and alarming unrest among many of the most intelligent, progressive, experienced, and useful negro priests of the Church. The why, no one knows, because of their too conservativeness and reluctant disposition; but, for the good of the Church work among the Negroes, we feel that they ought to give reasons for this restlessness, especially to those who are deeply concerned in the success of the American Catholic Church among the Negroes of this and other lands.

During the last ten years, several very learned candidates for Holy Orders have connected themselves with the various denominations, several who were in Orders have done the same, all of whom are holding prominent positions in the denominations to which they have connected themselves; they are as truly Churchmen in their belief and Catholic practices as they ever were; they are the ones advocating robes for their preachers, vestments for their choir, and ritualistic services in their conventicles.

Again, during the last few years, several Negro priests have entered medical colleges in connection with their parish and mission work, with but one purpose: to give up the ministry of the Church. Each year they are graduating and becoming non-parochial. In less than five years several Negro priests will have graduated as doctors of medicine.

We think these men are doing their brother priests (as well as the Church) an injustice, whom they have left to contend for those conditions under which they know the Church can only hope to do effectual work among their people.

The great cause of this unrest which is working harm to the Negro work, is the dissatisfaction with the present methods and conditions of the Negro work; but such conduct on their part will not bring about better methods nor conditions.

The rector of St. James' parish, Baltimore, the Rev. Geo. F. Bragg, Jr., D.D., in his communication to the editor of *The Church Standard,* March 4th, told the whole truth of the matter: we would like to see every Bishop who is doing any work among Negroes establish such methods for aggressive Church work among these people as suggested by Dr. Bragg, Jr., and this unrest will, we assure you, cease; and in the next ten years the work of our glorious American Church will be a reality among the Negroes.

Certainly those who are a part of this race of people by nature, and love the dear old Historic Church, know what is needed for the extension of the same among their people; and some consideration of what they say from time to time on this subject by those in authority, will cause this restlessness to cease and the Church to grow among our people.

Yours very faithfully,

Key West, Fla. E. Thomas Demby.

MISSIONARY PHONOGRAPHS WANTED.

To the Editor of The Living Church:

IT occurs to me that, among primitive peoples at foreign missionary stations and elsewhere, where there are no trained musicians, much good might be accomplished by phonographs, with records containing the chants and some of the familiar hymns of our Church. If this idea commends itself to you, can you tell where such can be obtained?

Lahaina, Hawaiian Islands, March 16, 1905. Sincerely, A. B. Weymouth.

THE EARLY DAFFODILS.

Beyond the woods a graveyard lies,
On the hilltops, under the changing skies;
A desolate and tangled spot,
Long years by human hands forgot.

There, in the dim and shadowy past,
Earth to her children gave the last
Gift that she gives to mortal man,
When "dust to dust" returns again.

A noble race of men were they,
That under the spreading oak trees lay;
Brave, knightly, and true the deeds they wrought—
Deeds that live on in song and thought.

The bleak winds sweep o'er the silent hill,
The trees stand shivering by the rill
That slowly winds along the lea,
Waiting the joyous life to be.

Amid this barren waste a light
Those silent graves illumines bright,
Above the trailing myrtle vine
The golden flowers in beauty shine.

The early daffodils are they,
That wind nor storm had power to stay;
They, from their sheltered winter home,
By sun's warm rays were lured to come.

Thus 'mid the storms of life oft come,
Some fragrant flowers, whose brightening bloom
Is sweeter for the winds that blow,
The storms that rage, the falling snow.

Virginia C. Castleman.

There lived at one time in the East an aged saint, famous far and near for deeds of charity. Being in a sleep one day, a beautiful dream came to him, and lo! he saw the Book of Life opened, and there, written in letters of gold, all the good deeds he had ever done. Burning with a desire to show his friends how the fame of his good life had reached even unto Heaven, he called them round him, and began pointing with eager fingers to the golden letters. But to his horror he found that wherever his fingers touched the golden letters vanished, and nothing but a black and ugly mark was left.—*Selected.*

HENRY PARRY LIDDON.

Life and Letters of Henry Parry Liddon, D.D., D.C.L., LL.D., Canon of St. Paul's Cathedral, and Sometime Ireland Professor of Exegesis in the University of Oxford. By John Octavius Johnston, M.A., Principal of Cuddesdon Theological College. With a Concluding Chapter by the Lord Bishop of Oxford. With Portraits. Second Impression. London, New York, and Bombay: Longmans, Green & Co., 1904.

The late Canon Liddon was second in his day only to Dr. Pusey as a theologian, and was really peerless as a preacher. He was thrown into touch with many important movements and controversies, and his influence upon the fortunes of the Church which he loved was immense. His life was necessarily a full one and demanded very large treatment to do it justice.

We think that Principal Johnston has erred seriously on the side of brevity and poverty of treatment. Perhaps he was influenced by reaction, in view of the wearisome length of certain recent biographies and the criticism with which this length has been met. But surely Dr. Liddon had an exceptional richness of experience that would have justified larger drafts upon his correspondence and a less detached and summary method of describing his relation to the vital controversies in which he took a leading part. This is our only criticism. The book is admirably written and does bring vividly before the reader the personality of one whom to know was to love and hold in reverence.

Canon Liddon was born August 20, 1829, the son of Captain Matthew Liddon, who commanded a ship in Lieut. Parry's search after the Northwest passage, and after whom Liddon Gulf was named. His early influences were strongly of the Evangelical type, and in boyhood he was given to writing precocious sermons. But he fought "many a good fight" at school, and felt the attractions of military life.

His sense of ministerial vocation was, however, felt at an early age and never lost. After a course at King's College School, London, he matriculated at Christ Church, Oxford, in 1846, and took his degree—a second class in the Final Classical School—in 1850. Early in his Oxford career he came under Dr. Pusey's influence, at the cost of a temporary and partial estrangement from his parents, and never ceased to admire and reverence him.

He had to wait two years for ordination, and in 1852 visited Rome, where Mgr. Talbot vainly endeavored to shake his Anglican allegiance. Made priest in December 1853, his power as a preacher became evident at once. In 1854 he became Vice-Principal of Cuddesdon, a new theological college not far from Oxford and under the episcopal oversight of Bishop Wilberforce. Rumors were soon afloat of the dangerous type of Churchmanship fostered by Liddon, and the Bishop, who never quite understood either Liddon or Pusey, yielded to the pressure so far that Liddon resigned in 1859. The story reveals much pettiness in the Bishop, who, however, never ceased to respect Liddon and in other ways to use his services when he could. From 1859 to 1862 Liddon was Vice-Principal of St. Edmund Hall, Oxford, and at this time began Sunday evening lectures which, with some interruptions, were a notable feature of Oxford life for many years. He never tired of helping undergraduates, and they were powerfully drawn by his transparent sincerity and simplicity and by his brilliant personality.

From 1862 to 1870 he was simply a "student" of Christ Church, taking up quarters there which he retained for the rest of his days. His services as a preacher were enlisted in many directions. His university sermons always filled St. Mary's to overflowing. In 1866 he delivered the Bampton Lectures on *The Divinity of Our Lord*, and the volume which contains these lectures takes rank among the theological masterpieces of the ages. In its own subject it has really no equal.

He refused many honors, but in 1870 became canon of St. Paul's Cathedral, London; and Ireland Professor of Exegesis in Oxford. His canonry involved preaching at St. Paul's Sunday afternoons in April, August, and November. His bell-like voice, tremendous earnestness, and powerful rhetoric filled the Cathedral as it had never been filled before; and the reforms in which he was a potent factor made the modern St. Paul's for the first time in its history the vital centre of London religious life. Many of his sermons have been published. They are long, but never dull, and always both informing and inspiring—the greatest sermons of their age.

In the same year he delivered a series of addresses at St. James', Piccadilly, which have passed through many editions under the well-known title, *Some Elements of Religion*. This volume is again a classic, and quite the best apologetical prolegomena to Christian doctrine in existence.

The Purchas judgment of the Privy Council declared the eastward position unlawful. Thereupon, in 1871, he united with Canon Gregory in notifying the Bishop of London of their intention to use that position, asking the Bishop to take official cognizance of the fact. The Bishop was annoyed, but in the end did nothing. Liddon did not approve of all the eccentricities of English ritualists, and wished earnestly that questions of ritual might be regarded as subordinate to more vital issues. But he regarded the attempt to impose civil court judgments in the settlement of spiritual questions as subversive of the rights of the Church of God, and it was this that caused him to do battle.

In 1871 began a serious effort to remove the rubric requiring a recital of the Athanasian Creed, helped on by Archbishop Tait and other members of the episcopate. The movement was clearly actuated by dislike of doctrine and unbelief in fundamental articles of the Creed. Both Liddon and Dr. Pusey announced that if the movement should succeed they would withdraw from their ministry. This announcement was the most powerful cause of the failure of the attack, although agitation continued until 1873.

Liddon took prominent part in the Bonn Conferences of 1874 and 1875 between the Easterns, the Old Catholics, and Anglicans. While highly educational, they came to nothing. The *Filioque* controversy was especially difficult to handle.

In 1876 he was roused by the Bulgarian atrocities of the "unspeakable Turk," and used his pulpit with effect to rouse the national conscience against the British policy of supporting Turkey under all circumstances.

Dr. Pusey's death in September 1882 overwhelmed him with sorrow; and the task assigned him of writing that great Churchman's life, became a sacred duty which in his eyes overshadowed all else. He at once resigned his professorship, which he had retained thus long only because Dr. Pusey wished him to; and other honors were declined largely because of his devotion to his new task. He was offered at different times at least three English sees and two Scottish ones, declining them all. He was unable to complete the Life of Pusey, but the outlines and notes left behind enabled his literary executors to complete it for him—a magnificent monument of devotion of one saint to the memory of another.

Space forbids us to mention other important matters with which he was concerned. But we may not omit to refer to his profound sadness over the position taken on the relation of our Lord to the knowledge of questions raised by Old Testament Criticism in the *Lux Mundi*. Gore had taken charge of Pusey House—an institution designed to perpetuate Pusey's teaching—with Liddon's approval. Gore soon began to imbibe the critical views of Driver, but Liddon remained ignorant of the change until the *Lux Mundi* essay was submitted to him in 1889. Liddon was deeply wounded, and although he never broke off his tender relations with his younger friend, the controversy had much to do with increasing his existing ill health and bringing his life to an untimely termination. Justice requires us to add that Gore's own distress was hardly less overwhelming. We feel sure that on the Kenotic question Catholic posterity will pronounce Liddon to be right and Gore hopelessly wrong.

Liddon stood for faithfulness to eternal principles as against opportunist drift and the rationalism which has altered the religious atmosphere of Oxford. The Bishop of Oxford refers to his habit of prophesying as to the results of existing tendencies and of judging men's positions by their logical implications. He urges that this habit made Liddon unintentionally unjust; and he adds that, if Liddon had had the practical responsibilities which influenced the minds of his contemporaries, he would have been less confident in his judgments.

We think the good Bishop errs, and quite underestimates the value of Liddon's testimony on the questions at issue in his day. Liddon's mind was essentially prophetic. He saw rightly that a false position, however harmless at the moment, must realize its logic in time if not abandoned. He saw the end in the beginning, thus transcending the wretched opportunism which characterizes so many Anglican utterances and movements. In trumpet tones he prophesied what would be the outcome of certain errors if persisted in. So far as the progress of events has enabled us to see, as we view English affairs from an outside and detached standpoint, his prophecies are proving true. No age and no race can dispense with such prophets; and we are sure that, had no voice like Liddon's been raised, the English Church would be much worse off to-day than it is. Liddon was right—absolutely so—in all important respects, and he towers as a giant above those who rejected his teaching—prince among theologians, peerless among preachers, uniting simplicity and grace, natural gifts and supernatural virtues in a degree not often found among the sons of men.

His death occurred on September 9th, 1890—a day which we may well observe annually in memory of an Anglican saint and doctor. May he rest in peace; and may perpetual light shine upon him.

Francis J. Hall.

The *Life and Letters of Bishop Huntington* are to be published by his daughter, the author of *Under a Colonial Roof-Tree*. The work is now in preparation.

A very useful *Kalendar for the Diocese of West Virginia* is issued for the fiscal year from May 1, 1905, to May 1, 1906, and bears at the heading the official imprimatur, "The Bishop's word to his clergy and people." The Kalendar contains a scheme of offerings for the current year and also a plea for more efficient parochial administration. It is in every way admirable, and its suggestions are so useful that we should be glad if it might be adapted for use in other Dioceses and be widely circulated.

A series of Cathedral Etchings portraying respectively the Cathedrals of Litchfield, Durham, Rheims, and Burgos, is made by The Churchman Co. in handsome style. The first of these is etched by Murray, and the others are reproduced from Haig's famous etchings. They are made in a "Japan edition," at $1.00 each, and also in an edition de luxe with wide margins at $2.00 each, and in either style a discount of 25 per cent. in case the entire series of four is ordered. The work is very fine in every respect. (The Churchman Co., 47 Lafayette Place, New York.)

Topics of the Day

HOW ROMAN CATHOLICS DIFFER FROM ANGLICANS.

Question.—I like the Episcopal Church and its beautiful service, but since I have been going to your church one of my friends has been constantly twitting me and saying that you are like the Roman Catholics and that I might as well go there and be done with it. Will you explain just what are the general differences between Episcopalians and Roman Catholics?

Answer.—Before we begin on the differences it may be well to think of some of the things Roman Catholics and ourselves believe in common. Christianity is so sadly divided outwardly that it is always better for those of different faiths to look for something upon which to agree than for things over which we must disagree.

And the Roman Catholic Church and our own have much in common, as indeed (on the other hand) our Church and the Protestant communions have many points of resemblance, too—for there is in essentials of the faith an underlying unity greater than most of us always realize. Now about ourselves and the Roman Catholics. Passing over the great facts of the creed—the Fatherhood of God, the Incarnation, the Atonement, the Resurrection and Ascension, the coming of the Holy Spirit, etc.—on which, of course, we are perfectly at one, Episcopalians and Romanists think alike about other things. We both claim to trace our ministry back to apostolic times; we both hold to the episcopal form of government, that is, government by Bishops; we both believe in the necessity of holding to this apostolic ministry if we would be certain of a valid priesthood and valid sacraments. Again, both have substantially the same view of the Church, as a divine organism, from communion with which we must not separate. All this is opposed to the Protestant theory that the organization of the Church is a matter of indifference, and that any collection of Christian people may meet and form a Church under any form of government they deem advisable.

Once more, Roman Catholics and ourselves are at one in our belief in the sacramental character of the Church as the home of truth and grace. We are high sacramentarians, believing that Baptism confers character and conveys a gift of life, that the Communion is a real reception of the mystical life of Christ Himself, that Absolution is something more than a simple declaration of forgiveness, etc. So we hold in common a belief in the priestly character of the ministry, as an order set apart for the offering and pleading of Christ's sacrifice—this as opposed to the Protestant idea of the ministry purely as a ministry of the Word, or as preachers. And again, we hold, together, the thought of the Church as the pillar and ground of the truth, having a common faith once for all delivered and to be guarded jealously—a faith which is to be ascertained not by private judgment or by an individual study of the Scriptures, but by a reference to tradition as well as the Bible, and by a study of the thought of the Church of all the past. There are differences here, to be sure, but in the main there is agreement. Unlike Protestants, who have no fixed standard of faith, but leave each person to interpret Scripture for himself, we hold that the Church, according to our Lord's promise, shall be guided into all truth, and we seek to interpret the Bible by the decrees of the great general councils and the concensus of early Christian thought. So, too, we are agreed finally on the value of a form of worship that shall express in outward figure and symbol the inner faith; we have a liturgy through which the common prayers of the assembly may be offered, and we regard this liturgy as a more satisfactory worship, which better enshrines the faith of the ages, than the extemporaneous prayers of any one who may be called on to lead the devotions of the congregation. You will see then, that there is much in our attitude towards the faith and practice of the Church in which Romanists and ourselves are at one.

Now for our differences—and unfortunately they are many.

(1) At the outset we come upon a fundamental disagreement over one of the last matters mentioned—the Church as the guardian of revealed truth. We of the Episcopal Church believe that all necessary truth was revealed by Jesus Christ, and that the early Church knew the whole faith; that while the Church may grow in the appreciation of some particular truths, she knew from the first the essential verities. Romanists, however, would hold that from time to time new truths may be revealed; they would say that the Church may gradually be taught certain things of which there is not necessarily any trace in the earlier times, and that when such dogmas are decreed by the Pope and the Councils they become essentials of the faith. It may, indeed, be held that these new doctrines are the logical development of old truths; but it is not pretended that they were taught from the beginning. So, for example, the doctrine of Papal Infallibility or of the Immaculate Conception of the Blessed Virgin Mary, may be added to the Church's doctrine and made of obligation for the faithful.

(2) This brings us to another point of difference, the supremacy or infallibility of the Pope. Anglicans hold to the view that there was a college of the apostles and that all had equal powers, and that the Bishops, as their successors, are also on an equality; no one is ruler, or head, of the others. We point to Scripture and history (we cannot go into the matter in detail, but we believe that the appeal is most conclusive) to show that St. Peter was not a supreme, infallible ruler of the other apostles, and that even if he had been there is no record that such rank or power was conferred upon his successors. History especially is appealed to, to show that primitive Christians knew of and acknowledged no such claim. Roman Catholics, on the contrary, assert that the Pope is the head of the Church on earth, the sole source of all authority and mission, a Bishop of Bishops, and an infallible guide, who whenever he speaks *ex cathedra* (or in his official capacity) on any matter of faith is certain to speak the truth. We Anglicans are willing to allow a supremacy of honor to the Bishop of Rome, that is, a place of dignity in the College of Bishops the world over, such as the Archbishop of Canterbury has among English Bishops, but we cannot allow a supremacy of power, nor can we dream of accepting the doctrine of his infallibility—and we believe that to do so would plunge us into difficulties greater than any which *our* theory of the Church produces, while (because of the uncertainty of what the doctrine means) giving us no more sure or perfect rule of faith than we have now.

(3) It will be seen that the difficulty with the Roman Church here is that she has *added to* the original deposit of the faith, and we fault her for this excess just as we fault Protestants for going to the other extreme and lopping off from the ancient rule.

Now in something the same way the Roman Catholics, we believe, have been guilty of excess in some matters of worship and practice, as well as of faith. (i.) For example, prayers for the dead have the authority of primitive Christianity and have always met with a warm response in the sorrowing heart. Romanists, however, have gone to dangerous excess in the use of such prayers and in what seems to us to be a mechanical application of masses for the departed. (ii.) Again, take the matter of the invocation of saints: we may quite believe that there is nothing harmful in asking their prayers more than in asking for the prayers of the faithful on earth, and though we have no positive knowledge that they hear our requests, the asking would probably never have been made the subject of so much controversy had not Romanists carried it to such an excess that it would often seem as if more petitions were addressed to the saints summoning them to plead for us than there are of prayers to God in the way of pleading for oneself. (iii.) Of a like character is the honor paid the Blessed Virgin Mary. It is so extravagant that the language used often savors of idolatry, being such as should rightly be addressed only to God Himself. It is not too much to say that the doctrine of the immaculate conception has led to a cultus of the Virgin Mary that, in exalting her as Queen of Heaven and Fountain of Mercy, detracts from the honor due her divine Son. And it is sad, too, to think that this excess of devotion has led many, in their desire to oppose it, to give less love and respect to the Blessed Mother than her unique position and her exceptional holiness would otherwise have called forth.

(iv.) Finally, under this head we may speak of the doctrine of indulgences. The actual Roman doctrine is this: "There are two penalties annexed to all sin, the eternal punishment and the temporal punishment, and even after absolution has taken away the former the latter remains. However, as one drop of Christ's blood was sufficient to take away the sins of the world, all the rest that He shed, together with the merits and prayers of all the saints, over and above what were needed for their own salvation, constitutes an inexhaustible treasury or bank, on which the Pope has a right to draw, and to apply the drafts in payment for the relief of the souls in purgatory." Consequently

the Pope offers to all who will say certain prayers or do certain acts a release of so much time of purgatorial sufferings, days, weeks, years, as the case may be. This is called an indulgence, and any one who obtains it may apply its merits to himself or transfer them to some one else living or dead. The doctrine need only to be thus baldly stated to show why we reject it.

(4) These differences are most of them instances of a mechanical way of looking at things that seems to be characteristic of the Roman Church. The Anglican spirit is one of great deference to the individual; we respect his individuality, believing that thus a truer strength of character and a more robust and healthy Christian life is fostered, though there may be accompanying dangers. The Roman Church, on the other hand, binds all things under hard and fast rules. (i.) Confession, for example, with us is voluntary, with Romanists compulsory. (ii.) Or, again, with us the celibacy of the clergy is left to the individual judgment of each priest. Some feel a call to the celibate life; others do not; and we recognize the peculiar value of each mode of life. With the Romanist, celibacy is an absolute ecclesiastical rule.

(5) We need speak but very briefly of another matter of disagreement, viz., the doctrine of transubstantiation. The Anglican Church, as well as the Roman, teaches that in the Eucharist our Lord Christ is spiritually present, and that He gives us His very life in the sacrament. The Roman Church, however, has added to this an explanation of *how* this presence is given, alleging that the bread and wine are transubstantiated into the body and blood of Christ, so that the substance of the bread and wine actually ceases to exist.

These, then, are some of our differences. We might mention others, such as the Roman doctrine of priestly sacrifice, which some distinguish from our own; the doctrine of intention; the great practical matter of the language of the mass, etc.; but enough has been said to show that there are serious divergences in the comparison of Roman theology and primitive Catholicity. Nor has anything been said in the way of uncharitable criticism. We believe in our own Catholicity; we trust that it will win many who have been tossed about in the uncertainties of modern Protestantism; we cannot but resent the attitude of Romanists who attack us and deny our birth-right; but we are too well aware of our own faults to criticise them unduly in return, and we see so much zeal and devotion among them that we rather pray that we may have more of their virtues, and that out of the contemplation of our differences may come a deeper faith in the one Church, a fuller appreciation of her sacraments, and a more earnest desire to live up to her great privileges. We have much to learn from Romanists and Protestants alike, and we would try to be so busy in the imitation of their good points that we shall not have much time to criticize what we believe to be their bad ones. C. F.

THE FINERTYS ON "IVVOLUTION."

"Did ye iver hear av ivvolution?" says he. "For 't was a man named Darwin invinted it."

"What is 't?" inquired Michael.

"Well, 't is like this," answered Mrs. Finerty. "'T is that animals changes thimsilves, like, accordin' to th' neighborhood they 're in. But it takes a long time, an' ye can't see thim do it; for nature is slow about makin' thim over. 'T is like as if an elephant was to be moved to th' north pole, where 't is all shnow and ice. An' maybe in a long time he w'u'd be gettin' th' likes av an icepick on th' ind av his thrunk for to be burrowin' in th' icebergs an' makin' his way about."

"An' ye 're belavin' it?" remarked Michael.

"'T is not that I w'u'd be belavin' it. But Agnes says 't is *thrue*. 'T is a word in th' bukes, an' 't is like *that*." . . . .

"Have ye iver noticed how a crab does be walkin' backwards most av th' time? Well, accordin' to th' laws av nature, 't will only be a matther av time till they'll be gettin' heads on th' other ind to be seein' where they're goin'. 'T is that makes ivvolution. . . . Nature is a wonderful thing whin ye come to study it."—From Charles D. Stewart's *The Fugitive Blacksmith.*

Dr. Halbeck, a missionary in South Africa, saw two lepers sowing seeds in a field. One had no hands, the other had no feet. The one who wanted hands was carrying the other, who wanted feet, upon his back; and he again carried the bag of seeds, which he dropped into the furrows, the other pressing them into the ground with his feet. Thus they did the work of one man between them. Such should be the true union between the members of Christ's body, the Church, in which all the members should have the same care one for another.—*Selected.*

The Family Fireside

TO THE EVENING STAR.

A rim of earth, all dark, and cold, and still,
Fringed with the boughs of gaunt and leafless trees;
A yellow belt, spotted with blue-grey clouds;
Above, an olive sky deepening to black;
A few faint stars, ashamed of their poor light;—
And glorious Venus, blazing like a sun.

O Venus, isle of light in heaven's sea,
Country of mysteries, wonders unrevealed;
Behind thy veil what beauty lies concealed?
Dwells there a purer, happier race in thee,
That thou canst shine with luster so divine?
Is there a voice in thee
Whispering to me?

O Venus, choicest jewel of the sky,
What joy unearthly warms thy heart to-night?
Art thou a paradise of pure delight,
That thou canst raise desponding souls so high?
That thou canst shine with ardor so divine?
Is there a light in thee
That wakens me?

Art thou a home for weary souls prepared,
Lonely on earth, that only failure know,
Through faithlessness made faithful here below,
Souls which the bitter cup of pain have shared,
That thou dost shine with rapture so divine?
Is there a balm in thee
To comfort me?

O Venus, magnet drawing us above
The flood of doubt that ever downward rolls,
Golden elysium of kindred souls,
Why dost thou smile with such compelling love?
Why dost thou shine with promise so divine?
Is there a hand in thee
That beckons me?

George H. Murphy.

THE WILD GARDEN.

By Katharine Dooris Sharp.

WHO, that has travelled in England—or its counterpart in gardens, Switzerland—has not often longed to look behind the wall of hedge into the greenroom of the domestic menage? Who, having attained that ambition, comes not away without the desire of possessing some such ideal spot of floral loveliness?

It is not an unattainable desire; the owner of a common city lot may imitate the garden of his foreign cousin during the summer months, provided he is not unwilling to share its beauties with the passing admirer, for democratic America does not encourage the hiding wall. "Not what we give, but what we share," sings Lowell; and this sharing of our gardens with the public is a step in advance, though it cannot be denied that the sheltering hedges appeal to our love of seclusion.

The first step is to produce a background of solid green.

Osage orange and privet are used successfully. The *Lonicera Japonica,* Japanese honeysuckle, is even more desirable and is a greater source of delight for a longer period of time, as it retains its vitality and greenness of leaf throughout the winter. Its fragrant flowers appear until frost and snow. It will require a few years to produce the desired result, but from small beginnings and with layering, the whole wall of green may be grown. The spring is the best time for transplanting, but the layering may be done at any time. New plants may also be produced from the berries, which are black, and are found on the branches in winter. They may be planted at any time wherever the hedge is wanted.

A wire trellis makes a more even background, facilitating the training of the young vines as you wish them to grow. Otherwise they must be fastened to the building or fence, which is often a difficult feat.

Another vine which is very handsome for the wall of the wild garden is the *Tecoma radicans,* the Trumpet Flower. It is readily started from the seed, but its growth is slow. Kept cut back to the height desired for a few years, it will attain strength and become tree-like. Five or six feet is a good height for a wall, and the down-drooping branches will throw out a brilliant wealth of orange-tinted scarlet blossoms until late in the autumn. The chief objection to this vine is, that the flow-

ering branches take up such a breadth of ground in front as to prevent the proper development of shorter growths save in early spring.

The Morning-Glory—but I hesitate to recommend this beautiful vine; and you will understand why, when I have related my own experience.

Nine or ten years ago, one pleasant summer morning, I saw a lovely, blossom-laden vine clambering over a trellis. It was so bright and fresh, its purple, red, and white bells seemed to ring out carols of voiceless melody, upon the happy air.

"I must have one of these morning-glories on my verandah," I said; and straightway gathered some of the seed and planted it.

With what seemed delightful promptitude, the seed germinated, and my own morning-glories bloomed luxuriantly about my eaves. Their cheerful alacrity lent an added charm to the bright coloring.

The second year they had increased to such a degree that it was necessary to pull up quite a number of the young plants in the spring, that they might not crowd each other on the trellis. Late in the summer, many more than had been expected were crowding the plants in the flower beds and twining over everything in a most undesirable manner.

The third year I was away from home until autumn, and discovered, on my return, that that entire portion of my garden had been taken possession of by the industrious vines and that nothing else had flourished.

"You pertinacious things!" I muttered. "Next year I shall get rid of you, at least to some quarter where you can be held in control."

Early in March of the fourth year, with the first warm days, multitudes of pairs of young repand leaves pushed through the ground. Not only the flower beds, but the grass, was full of them. Every day the crop was renewed, to be carefully picked. April, May, June, still young morning-glories arrived to be decapitated.

During the hot months, the contest was an unequal one, and they almost came off victorious. Last summer was the ninth year, and still they came, in fewer numbers, but sufficient to keep the worker alert. If a wall of morning-glories is desired, it must be with consideration, therefore.

Have you ever visited Versailles in the month of June? It is a surprise to see the pavement of cobblestones adorned with wee morning-glories but a few inches in height.

Ho! little Convolvulus, in the cobblestones of Versailles,
Pink and white and swayed by the morning breezes;
Little you care for the kings and warriors in effigy staring,
Living your simple life as Nature pleases.

Down, probing, sink the rootlets, with an ardor brave and insistent,
Sink and drink and live from kind Nature's fountain;
So sank in the hearts of men the love of liberty,
On them, in tyranny, pressing kingcraft's mountain.

Fabled Pegasus sprang from the blood of the famed Medusa:
Ho! little flower, does your bell ring merry greeting,
Red for the blood that was shed and the passion of *a ça ira*,
White for the impulse pure that asks of the blue heaven meeting?

Sway, tiny Convolvulus, 'mid the cobblestones of Versailles:
Wrong and tyranny fade in face of your youth.
The passing show goes by, but firm, persevering, persistent,
The rule of God survives in Freedom and Truth.

To return to our garden: The green background secured, a succession of flowers during the season is next to be thought of.

Among the wild flowers, the *Sanguinaria Canadensis*, Bloodroot, *Bicuculla*, or *Dicentra, erythronium albidum*, Dog's-Tooth Violet, *Squilla;* and of course the crocus, snow-drop, daffodil, narcissus, and all that class of bulbous plants which so graciously open the season and glide out of sight when their day is done.

The hardy hydrangea, peony, rose, and hollyhock come next, and certain handsome varieties of the phlox Drummondi. By keeping the old flowers and seeds removed, a continuation of bloom may be kept up till winter in the last named.

By the time the hollyhock has finished her reign, the aster (*A. laevis, A. Nova Anglia, A. cordifolius,* are showy), early Goldenrod (*Solidago junceus*), and *S. Canadensis, Rudbeckia,* the Golden Glow, and some varieties of *Helianthus* are desirable for grouping. The scarlet salvia combines with yellow to make striking effects.

Many other flowers will suggest themselves to give additional charm to the plot of ground which the city or country dweller has set out to make into a pleasaunce: the clove pink, Sweet William, nasturtium, day lily, larkspur, clematis: the limit is the size of the plot of ground at command. You will be charmed with the results of your efforts in gardening when the favorite perenniels of the horticulturist are mingled with the hardy congeners of the woods and vales. Even the *Vernonia,* or iron-weed, is acceptable, bringing the wayside of childhood back so vividly, and the times when this flower was gathered for the rustic bouquet with less satisfactory results.

Have you a place for a hammock? By all means try to find one, even though an awning should have to be placed over it to secure the needed shelter from the summer sun. And then to sleep and dreams! "For in that sleep what dreams may come" when we have exchanged the house air for the out-door atmosphere, even though by so doing it is at the expense of additional noise, dust, and heat.

The sweet neighborhood of the flowers will bring back youth and love. Care will steal away, or at least take on a brighter garb, and the heart will be encouraged to persevere more strongly in the grinding battle of life. For flowers are the language of God: with their beauty and sprightliness they give joy; with their generous profusion they teach unselfishness; with their annual return they assure us of a resurrection, for are we not much greater than they?

A PARABLE.

By Eugenia Elise Blain.

A FAIR and beautiful domain had for its sovereign prince, one possessed of the most splendid virtues, of marvellous wisdom and knowledge and of great benevolence of character.

In a magnificent palace which stood within a park, where were vast shaded lawns and the caroling of birds in the branches and clear streams where goldfish darted at play, dwelt the Prince, surrounded by his court, and so dearly beloved was he that merely to gaze upon him conferred the most exquisite happiness.

His affection for his people had led him to promulgate a decree, entreating them to communicate with him in the freest possible manner. However trivial or unimportant might be the affair on which they desired to consult him, they were invited to "pour out their hearts" without restraint and with entire confidence, and to aid them in so doing, trusted servants were appointed to bear their messages. Furthermore, he offered to any who were so minded, of whatever station in life, the privilege of joining his household, provided they were willing to comply with certain conditions which he would enable them to fulfil.

Strange to say, his subjects, far from appreciating this extraordinary offer, and the gracious condescension which prompted it, displayed in most cases, a complete apathy. Some were incredulous, asserting that it was a spurious decree and that no such opportunity had in reality been given. Others professed to doubt the existence of the Prince, since they had never seen him, and being naturally skeptical, they could accept nothing unattested by the evidence of their senses. Others again, finding themselves fairly well satisfied with their present circumstances, simply refused to pay any attention whatever to the proclamation.

Wherefore it happened that few of the subjects of the Prince availed themselves of his offer.

Those who did, however, found themselves aided in a variety of ways, often to their own great surprise, for they could never grow quite used to the wonder of it. Mysterious, helpful influences pervaded their lives. They discovered that their communications elicited the sweetest responses. The spell of the Prince was upon them and it became more potent as time passed, until they were fain to bestow upon him the same adoring worship that he received from the members of his immediate family. They looked forward to the time when they should be numbered among that happy company and, dwelling much upon the future, were indifferent to the sordid present. Their lives passed in a tranquil serenity directly proportioned to the measure of their obedience, and the persistence of their appeals to the Prince, who, though distant, seemed ever near by reason of the ease of communication, and most dear because of the great love they bore him.

When they finally entered into his presence, and the charmed life which awaited them there, the transition was easy, "Not having seen, they loved," and the difference was only in degree.

Church Kalendar.

April 1—Saturday. Fast.
" 2—Fourth Sunday (Mid-Lent) in Lent.
" 9—Fifth Sunday (Passion) in Lent.
" 16—Sixth Sunday (Palm) in Lent.
" 17—Monday before Easter. Fast.
" 18—Tuesday before Easter. Fast.
" 19—Wednesday before Easter. Fast.
" 20—Maundy Thursday. Fast.
" 21—Good Friday. Fast.
" 22—Easter Even.
" 23—Easter Day.
" 24—Monday in Easter.
" 25—Tuesday in Easter. St. Mark's Day.
" 30—First Sunday (Low) after Easter.

KALENDAR OF COMING EVENTS.

Apl. 26—Consecration Dr. Darlington, Christ Church, Brooklyn.
May 2, 3—Laymen's Missionary Conference for Middle West, Milwaukee.
May 3—Conference Church Clubs, Cleveland.
" 9-12—Church Congress, Brooklyn.

Personal Mention.

THE address of the Rt. Rev. C. P. ANDERSON, D.D., Bishop of Chicago, is changed to 1612 Prairie Ave., Chicago, Ill., the new Episcopal Residence of the Diocese.

THE address of the Ven. G. W. S. AYRES, Archdeacon of Buffalo, is changed to 1128 West Ave., Buffalo, N. Y.

THE Rev. Dr. W. W. BELLINGER of Utica, N. Y., has declined the call to St. John's Church, Detroit.

THE Rev. A. L. BENNETT is in temporary charge of Trinity Church, Carbondale, Pa.

THE Rev. A. W. COOKE, for three years resident missionary at Wakamatsu, Iwashiro, in the District of Tokyo, Japan, has been transferred to Tokyo, and may be addressed at 25 Tsukiji, Tokyo, Japan.

THE Rev. GEORGE C. FOLEY has resigned the rectorship of Trinity Church, Williamsport, Pa., and accepted a professorship at the Philadelphia Divinity School.

THE Rev. W. M. GREEN of Knoxville, Tenn., has been called to St. Paul's Church, Meridian, Miss.

THE Rev. A. S. HAWKESWORTH of Philadelphia has assumed temporary charge of the mission of the Messiah, Sheraden, and All Saints' Church, Allegheny, Pa.

THE Rev. A. M. F. HOWARD, formerly of St. Philip's Church, Syracuse, N. Y., has been appointed to St. Matthew's mission (colored), Wilmington, Del.

THE Rev. GILBERT W. LAIDLAW has resigned the rectorship of St. George's Church, Newport, R. I., and accepted an appointment as assistant at St. Luke's Church, Chicago.

THE Rev. WM. D. MANROSS, missionary in charge of St. Matthew's Church, Springfield, Vt., has accepted the rectorship of the Church of St. John the Divine, Syracuse, N. Y.

THE Rev. E. T. MATHISON, rector of St. Michael's Church, Brattleboro, Vt., has declined the rectorship of All Saints' Church, Meriden, Conn., and at the solicitation of his vestry has agreed to remain in his present charge.

THE address of the Rev. P. B. PEABODY is changed from Sundance to Newcastle, Wyo.

THE address of the Rev. CHAS. T. A. PISE is changed from Marietta, Pa., to 16 Washington St., Atlanta, Ga.

THE Rev. Dr. W. H. POTT of Wappinger's Falls has declined the call to Schenectady, N. Y.

THE Rev. ARTHUR R. PRICE has resigned the rectorship of St. John's Church, Covington, Ky., which he has held for rather more than a year. He has intentions of returning farther South.

DEGREES CONFERRED.

TULANE UNIVERSITY.—LL.D. upon the Rev. BEVERLEY E. WARNER, D.D., rector of St. Stephen's Church, Philadelphia.

ORDINATIONS.

DEACONS.

KANSAS.—On March 23d, the Rt. Rev. Frank R. Millspaugh, D.D., ordained to the diaconate, HENRY BARTHOLOMEW BROWN, in St. Simon's Church (colored), Topeka. The sermon was preached by the Rev. Thomas G. Harper of Kansas City, Mo., the candidate being presented by the Rev. Canon De Lou Burke. The Very Rev. J. P. deB. Kaye and the Rev. Ernest Rudd Allman assisted in the service. The Rev. Mr. Brown takes charge of the colored work in Leavenworth and Kansas City, Kansas.

MISSISSIPPI.—On Wednesday, March 15th, Mr. J. LUNDY SYKES of Aberdeen was ordained deacon in his home parish of St. John's. The candidate was presented by the rector of the parish, the Rev. L. C. Birch. The sermon was preached by the Rev. Granville Allison of Memphis. Other clergy taking part in the service were Dean Whitaker of Jackson, Dean Gunn of Winona, and Archdeacon Craig.

PRIESTS.

NEWARK.—The Rev. EDWARD PRESCOTT HOOPER was ordained to the priesthood at Holy Innocents' Church, Hoboken, on March 27th, by Rt. Rev. R. H. Weller, D.D., Bishop Coadjutor of Fond du Lac. The Rev. G. E. Magill, rector of the church, acted as Bishop's chaplain; Rev. Peter Macfarlane as deacon, Rev. E. J. Cooper as sub-deacon, and Rev. William E. Johnson as presenter. The sermon was preached by the Rev. Arthur P. Hunt of the General Theological Seminary, and the Litany read by the Rev. H. B. Wilson. The candidate received the anointing of hands, the eucharistic vestments, and the "tradition" of the paten. Over 50 clergy from the Diocese and New York were present in vestments. At the conclusion of the service the Bishop and clergy were entertained at luncheon at Castle Point by Col. and Mrs. Edwin A. Stevens. Mr. Hooper has accepted an appointment as curate at Holy Innocents' Church.

DIED.

ANKETELL.—At West Burlington, New York, on Thursday, March 9th, 1905, of pneumonia, the Rev. JOHN ANKETELL, A.M., aged 70 years.

ANKETELL.—At West Burlington, New York, on Thursday, March 16th, 1905, of cerebro spinal menengitis. MARIE LOUISE ANKETELL, widow of the Rev. John Anketell, aged 67 years.

FREEMAN.—Entered into life eternal at Philadelphia, March 28th, 1905, EMILY H., daughter of the late W. G. FREEMAN, formerly of Norfolk, Virginia.

WARD.—Entered into life eternal, at Denver, Colo., March 27, 1905, in the 67th year of her age, ALICE TALBOT WARD, daughter of the late John A. Talbot, M.D., of Fayette, Mo.; wife of Thomas Ward, Esq., of Denver; mother of the Rev. John Talbot Ward of Fernbank, Ohio; sister of the Rt. Rev. Ethelbert Talbot of Central Pennsylvania, and of the Rev. Robert Talbot of Kansas City, Mo. Mrs. Ward was graduated from St. Mary's Hall, Burlington, N. J., in the class of 1855, and has ever been a most loyal and devoted daughter of the Church.

"Make her to be numbered with Thy Saints in Glory everlasting."

WANTED.

POSITIONS OFFERED.

HOUSEKEEPER.—Priest, widower, wants housekeeper. Comfortable home, but salary nominal. References. SACERDOS, THE LIVING CHURCH, Milwaukee.

WANTED.—A refined and educated Churchwoman for position of Mother's Helper. Must be capable and good sewer. References. Address: C. H., care LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

MADAM CLAIRE, a French teacher of many years' experience, desires a position in a school. Good references. Address: MADAM CLAIRE, care LIVING CHURCH, Milwaukee.

PRIEST of family desires city or country parish, or as Archdeacon. Highest references. Address: "BORN CHURCHMAN," THE LIVING CHURCH, Milwaukee.

A CHURCHWOMAN of mature years wishes a situation as chaperone for young ladies, or travelling companion in America, or companion to semi-invalid. Best of references. Address, J. E., LIVING CHURCH Office, Milwaukee, Wis.

WANTED AFTER JUNE 1ST.—By clergyman's daughter, trained nurse, position with consumptive, or with any person needing companionable care; experienced; willing to travel. Address, "JUNE," care LIVING CHURCH, Milwaukee.

CLERICAL AGENCY.

PARISHES requiring Clerical help and Clergymen desiring to change their labor sphere can readily find assistance by writing to THE JOHN E. WEBSTER CO., Rev. W. S. Rafter Secretary, 136 Fifth Ave., New York. Telephone, 330 Gramercy.

CHOIR EXCHANGE.

CHURCHES REQUIRING ORGANISTS AND Choirmasters of the highest type of character and efficiency, can have their wants readily supplied at salaries up to $2,500, by writing to the JOHN E. WEBSTER & CO. CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain.

PARISH AND CHURCH.

100 QUESTIONS AND ANSWERS on Church Organization and Government," for a short course in Sunday Schools or a tract, by the Rev. HENRY MARTYN SAVILLE, A.B. (Harv.). Address: 31 Glenarm St., Dorchester, Mass., and Church Book Stores. Ten cents single copy; $1.00 per dozen. pp. 33.

ECCLESIASTICAL PAINTING—Altar-pieces, Panels, Banners, etc., at low rates. Address: P. O. Box 443, Sidney, N. Y.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

MISCELLANEOUS.

BOY'S GUARDIAN—A Rector of a Canadian church is willing to act as guardian for one or two boys under 14, for a consideration. Apply to GUARDIAN, THE LIVING CHURCH, Milwaukee.

ROOMS—MILWAUKEE.

DESIRABLE ROOMS WITH BOARD. Block between Cathedral and St. Paul's. MISS MCGREGOR, 651 Marshall St., Milwaukee.

TRAVEL.

EUROPE.—First-class tour only $175. Choice of 14 tours. Duration, 38 to 85 days. Cost, $155 to $430. Small parties. Apply at once. REV. L. D. TEMPLE, Watertown, X. Mass.

WHY NOT NOW?

The General Clergy Relief Fund needs an income of $200,000 per year, and for that purpose the endowment must be large. There are over 450 annuitants.

It is earnestly hoped that people of means will establish funds to be known by their names for the uses of this Society.

No contribution or bequest for any other purpose will bring forth so much gratitude and thankfulness from devoted and self-sacrificing people down through all the years.

Our great philanthropists have built themselves monuments in endowing excellent material institutions and have won applause, but many times criticism, hardly ever love and gratitude. Here is a field in which to endow living souls and to win from succeeding generations of good men and women love and unbounded gratitude and a blessed memory.

May God put it into the hearts of many loyal Churchmen and women to give such funds to be called by their names.

WHY NOT MAKE YOURSELF HAPPY AND OTHERS GRATEFUL BY DOING SOME OF THE GOOD THINGS NOW YOU ARE PLANNING TO HAVE YOUR EXECUTORS DO?

REV. ALFRED J. P. MCCLURE,
Assistant Treasurer.

THE GENERAL CLERGY RELIEF FUND, the Church House, 12th and Walnut Streets, Philadelphia, Pa.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

BOOKS RECEIVED.

THOMAS Y. CROWELL & CO. New York.

The Minister as Prophet. By Charles Edward Jefferson, Pastor of the Broadway Tabernacle in New York City. 190 pages, 16mo, cloth, gilt top, 90 cts. net; by mail, $1.00.

LONGMANS, GREEN & CO. New York.

Ministers of the Word and Sacraments. Letters on Pastoral Theology Delivered in King's College, London, Lent Term, 1904. By the Ven. S. M. Taylor, M.A., Archdeacon of Southwark, Canon and Precentor of St. Saviour's, Southwark, and Examining Chaplain to the Bishop of Rochester. Price, net $1.50; by mail, $1.60.

The Grace of Sacraments. Being Treatises on Baptism and the Eucharist, by Alexander Knox. (1757-1831.) Edited, with a Preface, by William Dalrymple Maclagan, Archbishop of York. Price, $1.60 net; by mail, $1.70.

Moral Discipline in the Christian Church. Being Lectures Delivered During Lent 1904, in Westminster Abbey by H. Hensley Henson, B.D., Canon of Westminster and Rector of St. Margaret's, Westminster, Sometime Fellow of All Souls' College, Oxford. Price, $1.50 net; by mail, $1.60.

The Training of the Twig. (Religious Education of Children.) By the Rev. C. L. Drawbridge, M.A. Price, $1.25.

RIVINGTON'S. Covent Garden, London.

History of the Orthodox Church in Austria-Hungary. I.—Hermannstadt. By Margaret G. Dampier. Published for the Eastern Church Association. Price, 1s., 6d.

GINN & CO. Boston.

Short Stories from American History. By Albert F. Blaisdell, author of *Stories from English History,* etc., and Francis K. Ball, Instructor in the Phillips Exeter Academy. 12mo, cloth. 146 pages. List price, 40 cts.; mailing price, 45 cts.

The Story of Columbus and Magellan. By Thomas Bonaventure Lawler, A.M., author of *Essentials of American History.* 12mo, cloth. 151 pages. Illustrated. List Price, 40 cts.; mailing price, 45 cts.

CHARLES SCRIBNER'S SONS. New York.

The Messages of the Apocalyptical Writers. The Books of Daniel and Revelation and Some Uncanonical Apocalypses with Historical Introductions and a Free Rendering in Paraphrase. By Frank Chamberlin Porter, Ph.D., D.D., Winkley Professor of Biblical Theology in Yale University. Price, $1.25 net.

At Close Range. By F. Hopkinson Smith. Illustrated. Price, $1.50.

The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. Under the Editorship of the Rev. Charles Augustus Briggs, D.D., D.Litt., Edward Robinson Professor of Biblical Theology, Union Theological Seminary, New York; The Rev. Samuel Rolles Driver, D.D., D.Litt., Regius Professor of Hebrew, Oxford; The Rev. Alfred Plummer, D.D., Master of University College, Durham. Price, $3.00 net.

A. C. McCLURG & CO. Chicago.

Religion and Art and Other Essays. By Rt. Rev. J. L. Spalding, Bishop of Peoria. Price, $1.00.

Julia. By Katharine Tynan, author of *The Honorable Molly,* etc. Price, $1.50.

For the White Christ. A Story of the Days of Charlemagne. By Robert Ames Bennet. Having Pictures and Designs by Troy and Margaret West Kinney. Price, $1.50.

THE MACMILLAN CO., New York. (Through A. C. McClurg & Co., Chicago.)

What Is History? Five Lectures on the Modern Science of History. By Karl Lamprecht, Ph.D., LL.D., Professor of History in the University of Leipzig. Translated from the German by E. A. Andrews. Price, $1.25 net.

Chatham. By Frederic Harrison. Price, $1.25 net.

The Celibates' Club. Being the United Stories of The Bachelors' Club and The Old Maids' Club. By I. Zangwill, author of *The Grey Wig,* etc. Price, $1.50.

The First Wardens. Poems. By William J. Neidig. Price, $1.00 net.

The Lodestar. By Sidney R. Kennedy. Illustrated.

PAMPHLETS.

The Significance of Altar Lights. By the Rev. Hamilton D. B. MacNeil. Press of Southern Vermont Mirror, Danby, Vt.

Hobart College Bulletins. Vol. III. April, 1905. No. 3. Register for 1904-1905. Announcements for 1905-1906. Published by Hobart College, Geneva, N. Y. Issued Quarterly. Entered Oct. 28, 1902, at Geneva, N. Y., as second-class matter, under Act of Congress of July 16, 1894.

Twelfth Annual Report of the House of the Annunciation for Crippled and Incurable Children, under the care of the Sisters of the Annunciation. (Incorporated 1898.) 518 West 152nd Street. From Oct. 1st, 1903, to Sept. 30th, 1904.

The Church at Work

APPOINTMENT FOR DR. DARLINGTON'S CONSECRATION.

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. James Henry Darlington, D.D., Bishop-elect of Harrisburg, as follows:

Place, Christ Church, Brooklyn, N. Y.

Time, Wednesday, April 26, 1905.

Consecrators: The Bishop of Pennsylvania, the Bishop of Pittsburgh, the Bishop of Central Pennsylvania.

Presenters: The Bishop of Springfield, the Bishop of Long Island.

Preacher: The Bishop of New York.

Attending Presbyters: Rev. Frank M. Clendenin, D.D., Rev. Arthur W. Wilde.

SEWANEE SUMMER SCHOOL.

ARRANGEMENTS have been made for the second session of the Sewanee (Tenn.) Summer School of Theology, to be held from July 31st to August 26th inclusive. The general plan of work will be upon lines similar to those followed last summer. Lecture courses will be delivered by members of the theological faculty of the University of the South, and also by prominent leaders in Church thought from elsewhere. Announcement of the names of lecturers, and of the subjects of their courses will be made later.

DIVORCES CHECKED IN TOLEDO.

DIVORCE REFORM is being made on practical lines in Toledo, where for four years there has been one divorce granted to every four marriages. Judge L. W. Morris of the Court of Common Pleas says: "It is not the laws of the state which allowed the divorce evil to grow, but it was the men in whom rested the power to grant divorces." He has accordingly adopted a new course, and one that has decreased the number of divorces wonderfully. This course seems open to all judges without waiting for new laws on the subject. In Lucas county, for 1902, there were 85 divorce cases pending and 330 new ones brought during the year. Of these, 263 were granted and 66 refused, being fewer refused during the year than Judge Morris dismissed during the last two months. The judge grants no divorce until the defendant has been heard, and he requires that when crime is charged as a cause, that crime must first be proved and punished legally before the divorce court accept it as a fact in the case. When this was known, 80 applications for divorce were withdrawn; and at this term, so far, the judge has refused 105 cases and granted only 22.

SUNDAY SCHOOL INSTRUCTION.

THE JOINT COMMISSION on Sunday School Instruction, appointed by the last General Convention, is sending to all the clergy a list of questions to be filled out, in order to obtain information concerning all the points of interest connected with the Sunday Schools of the American Church. These questions cover all the branches of work, including information as to lessons, children's services, finances, missions, etc.

MME. OYAMA'S BAPTISM.

IT IS INTERESTING to note that when the wife of Field Marshal Oyama of Japan was a girl, she embraced the Christian religion under the teaching of the late Rev. Octavius Perinchief, then rector of Christ (Old

Swedes') Church, Upper Merion, Philadelphia. This was in 1876, when Oamia Vonchita came to this country with another young woman from Japan, escorted by the Japanese minister, to visit the Centennial Exposition. They accepted the invitation of Mr. Perinchief to make the rectory of Old Swedes' Church their stopping place, and the future wife of the field marshal was baptized in the little old church. On Sunday, April 29, 1877, the Rev. Octavius Perinchief entered into rest and was succeeded by the Rev. A. A. Marple, who has just resigned.

A RHODES SCHOLARSHIP.

Arthur, son of the Rev. A. E. Marsh of Blair, Neb., has secured the Rhodes scholarship at Oxford for Nebraska. He was graduated from the Racine College Grammar School, 1902, with an exceptionally fine record, and afterward from the University of Nebraska. A telegram announcing the appointment was handed to Warden Robinson of Racine, while at the dinner table one day last week. The warden waited till all were through with the meal, and then quietly announced the news to the boys. The news was not so quietly received, however, for the students broke forth in tremendous cheering, all feeling a strong personal interest in the successful result of the rigid examination.

WORK BEING DONE IN CUBA.

At this writing, Bishop Knight is in the States, attending to some matters of business, and presenting the claims of this Missionary District in some of the larger cities.

The Rev. C. M. Sturges is settled at Sagua le Grande, and is having regular services in his "own hired house." This town is one of about 12,000 inhabitants, and the only provision for the spiritual needs of the people is one Roman church with a seating capacity for two hundred; a feeble Baptist mission, and our own little work just beginning. At present our work is among the English and Scotch residents, who are for the most part connected with the railroad. As soon as possible Mr. Sturges will begin a work among the native Cubans. He is also about to make a visitation of the coast towns of the eastern end of the island.

The Rev. J. B. Mancebo has fitted up a little chapel in his house, also, and a beginning has been made among the children. At the first service more than twenty were present, with as many more at the doors and windows, through curiosity. He is also holding services for the English-speaking people.

The Rev. Emilio Planos y Hermandez, at Matanzas, his 113 children in his day school and 30 in his Sunday School. He is hoping to start a boarding and industrial school as soon as he has the means for a beginning. For all of these works we need means immediately for everything: Prayer Books, Hymnals, seats, altars, lecterns, linen, etc. Anyone who may feel disposed to do anything in this direction, may address Bishop Knight directly, or Archdeacon Steel, in Havana.

The Archdeacon has just returned from a rather trying trip to the Isle of Pines. The steamer broke down on the way out, and drifted far out of her course, and finally went on the beach in the middle of the night. Fortunately no damage was done, and the rising tide lifted the boat so that at last the landing was made, after a voyage of 25 hours, which with a good boat ought to have been made within six hours at the most.

After driving about 65 miles in open wagons, and making a visitation of all the towns on the island, preaching twice and making three addresses, the Archdeacon was obliged to return to Batabano, the southern port of Havana, in an open sailboat. While the actual distance was only about 75 miles, the constant head-winds and the inefficiency of the Cuban captain, threw them far out of their way, and the morning of the third day found them near the western end of the Cuban coast. There was no actual suffering on board, but a very great deal of inconvenience, owing to the fact that the boat was an open one and there was no protection from the weather; but as it did not rain, the passengers arrived with no wetting other than from the waves splashing over the sides.

This trip entailed travelling to the amount of about 375 or 400 miles.

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

Diocesan Notes

A service of Benediction of a new window which has been placed in St. John's Church, San Francisco, in memory of William G. Badger, a devout and zealous Churchman recently taken to his rest, was conducted by the Bishop on March 12th. New choir stalls were used for the first time on this occasion.

St. Peter's mission at Redwood City has become independent of missionary aid, and is now able for the first time to pay all its missionary apportionment. Late improvements have been made in the rectory in the matter of painting and necessary repairs. As a body, the mission is anxious to become a parish. The Rev. D. M. Crabtree is in charge of the work.

The old rectory of St. James' mission, Centreville, is to be moved back on the lot adjoining the church, and a new and modern one erected at a cost of $1,500. There being no resident priest, the new rectory will be rented, thus establishing a partial endowment for the mission. The women have undertaken this work of progress. Mr. J. K. Bodel, a student in the Church Divinity School, is the acceptable lay reader.

A new era has opened upon Trinity mission, Hayward, under the wise guidance of the Rev. Hamilton Lee, priest in charge. A lot 150x200 feet has been recently purchased and the contract let for building a much needed rectory. Later the church building will be removed from its present obscure location to the very desirable site adjoining the rectory and on the main street. On March 26th, at the morning service, a vested choir of men and women sang for the first time. This choir is under the leadership of Wm. Browning. The musical portion of the evening service is rendered by a separate choir of young people with an orchestral accompaniment of five pieces, under Mrs. F. J. Cooper.

The mission at Niles is also under the care of Mr. Lee, Mr. George Andruss, a layman, reading the services. A new stone font, a gift of the Woman's Auxiliary, has recently been placed in the church.

CENTRAL NEW YORK.

Chas. T. Olmsted, D.D., Bishop.

Woman's Auxiliary—Laymen's Offering of 1907.

The annual meeting of the Woman's Auxiliary will be held in St. Paul's Church, Syracuse, Wednesday, May 17th. A quiet hour will be conducted by the Rev. Arthur S. Lloyd, D.D., of New York on Tuesday, the 16th. The 18th will be devoted to the work of the Junior Auxiliary.

The Bishop has appointed as the District Committee on the "Proposed Missionary Thank Offering" to be presented at the General Convention in 1907 at Richmond, the Rev. W. W. Bellinger, D.D., Rev. Herbert G. Coddington, Rev. Wm. Bours Clarke, Rev. Harry S. Longley, Rev. Wm. Cooke; Messrs. Charles Andrews and W. H. Shaw. The committee met in Grace Church, Utica, on Thursday, March 30th, and organized with the Bishop as President, the Rev. William Cooke, Secretary and Treasurer. The committee prepared a letter to be sent to all the clergy of the Diocese, explaining what is proposed, together with the circulars issued by the Central Committee.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., LL.D., Bishop.

Three New Churches—Notes.

Three new churches will go up in the Archdeaconry of Reading in the near future, only a few miles apart, being at Palmerton, Lehighton, and Slatington. The two first named places are under the clergy of St. Mark's, Mauch Chunk, and the last, of the "General Missionary." The 70th anniversary of the parish of St. Mark's, Mauch Chunk will be observed Wednesday, May 17th. Reading Archdeaconry meets at Mahanoy City, Monday, May 8th.

The new St. James' Church, Pittston (Rev. W. P. Harvey, rector), will soon be ready for opening and consecration; in the meantime the congregation are worshipping in the basement. The new building is of stone and will cost $12,000. It has been built on a new site to replace the old frame church near the railroad tracks, the ground of which was valuable but most unsuited for Church purposes.

Bishop Talbot is making his farewell visitations in the Diocese of Harrisburg. Wherever he goes large crowds flock to hear him, to receive his blessing, and to wish him Godspeed.

CHICAGO.

Chas. P. Anderson, D.D., Bishop.

City Notes — Episcopal Residence Purchased.

At the "Round Table" held in the Church Club rooms on Monday, March 27th, a paper on "The Religions of Japan" was read by the Rev. Charles Scadding of La Grange, which was followed by remarks from the Rev. Robert W. Andrews of the Missionary District of Tokyo and the Rev. Dr. G. E. Dienst of Naperville, who was formerly a missionary to Japan. These men were enabled by their intimate knowledge of conditions to bring out facts that are little known, and so supplemented the very excellent and carefully prepared paper of Mr. Scadding.

On March 20th many of the clergy met at the Cathedral clergy house on the invitation of the Rev. Russell J. Wilbur and listened to a talk by Mr. Raymond Robbins of the Municipal Lodging House on "Casual Labor." Mr. Robbins dwelt particularly on the "Homeless Man." This talk was one of a series on Social Questions which the Rev. Mr. Wilbur has arranged for the clergy on Mondays alternating the meetings of the Round Table.

Many of the rectors of the city parishes are now busy with Confirmation classes. At St. Peter's, which the Bishop will visit on April 14th, another large class will be presented by the Rev. Frank Du Moulin. It will probably number 200 and perhaps will exceed that number. The annual Quiet Day of St. Peter's was conducted by the Rev. E. V. Shayler, on Friday, March 31st. The choir will render Dudley Buck's "Story of the Cross" on April 6th.

The Diocese, acting through the Standing Committee, has purchased the house at 1612 Prairie Avenue to be used as the Episcopal Residence. Bishop Anderson will take possession at once, moving from his present residence on Roscoe Street, early in April.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

Death of Mrs. Thos. Ward—Success of the Denver Mission—New Missions.

Mrs. Thomas Ward, nee Alice Talbot, wife of Thomas Ward, warden and for many

years treasurer of All Saints' Church, Denver, died on Monday evening of last week, after only a week's illness. There were present at her bedside, among others, the Rev. John Talbot Ward of Fernbank, Ohio, her son, and the Rev. Robert Talbot, rector of Trinity Church, Kansas City, her brother. The Bishop of Central Pennsylvania, another brother, was unable to reach Denver in time for the funeral, which was held from All Saints' Church on Wednesday, March 29th. The service was taken by the Rev. F. F. Kramer, Ph.D., rector of the parish.

Father Huntington's mission in Denver came to a close on March 31st, with an afternoon service in St. Barnabas' Church (Rev. C. H. Marshall, rector). Following Archdeacon Webber at St. Mark's, going from there to Epiphany and lastly to St. Barnabas', large congregations have been present in the evenings daily, and at the Brotherhood noontide services, the Chrystal Theatre has been regularly filled. The rectors of the Denver churches speak very hopefully of the wonderful impetus given to the parishes which have availed themselves of the services of the missioners, and as a result many men hitherto careless in matters of religion have expressed a desire for Baptism and Confirmation in the Church. The Rev. J. H. Houghton, rector of St. Mark's, expects to present twenty more for Confirmation this year than last, and claims the additional candidates as the result of the work of the mission.

The land has been purchased and plans and specifications have been made for a new church edifice at Fort Morgan, the county-seat of Morgan county. This mission was organized by Archdeacon Bywater in 1903 and now has twenty communicants. The foundation stone will be laid by the Bishop in May. Land has been purchased and $375 collected towards a new church edifice at Fort Lupton, where from two, the number of communicants has grown to sixteen in one year. It is hoped that the foundation stone of the new church here also may be laid early in May.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Mission at Naugatuck—Death of Col. Jacob L. Greene.

A mission of seven days' duration is to be conducted in St. Michael's', Naugatuck (the Rev. William H. Garth, rector). It will begin on Passion Sunday. The missioner will be the Rev. Henry Wilson, D.D., of New York.

The Church in Connecticut loses one of her foremost laymen in the sudden death, on March 29th, of Col. Jacob L. Greene of Hartford. Colonel Greene was senior warden of Trinity Church (the Rev. Ernest deF. Miel, rector), and, for many years, a trustee and the treasurer of the Bishop's Fund, a trustee of Trinity College, and for eight years past, Secretary of the Board. He was also a trustee of Berkeley Divinity School. He was a lay deputy to the General Convention. In early life, a member of the bar, he had scarcely entered upon his legal career when called to the service of his country. After the war, he located at Pittsfield, Mass., becoming assistant secretary of the Berkshire Life Insurance Company. Removing to Hartford in 1870, he became assistant secretary of the Connecticut Mutual Life Insurance Company. Later, he was the secretary, and since 1878, president of the company. Colonel Greene was in the 68th year of his age. He is survived by a wife, a son, and a daughter. Colonel Greene was given the degree of Doctor of Laws by Yale University in 1898, and by Trinity College in 1904. His body was laid to rest at Pittsfield, Mass.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

Notes.

The Rev. Francis M. Munson, rector of Emmanuel Church, New Castle, has been commissioned by the Governor of Delaware for the second time as chaplain of the First Regiment Delaware Volunteer Infantry. He was chaplain during the Spanish-American War.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

Gift at Oconto—Burglary at Manitowoc.

The Rev. Frank A. Sanborn, vicar of St. Mark's Church, Oconto, has just received from a parishioner of All Saints' Cathedral, Milwaukee, a magnificent gold chalice and paten, set with precious stones, as a thanksgiving to God for blessings received at the parochial mission two years ago. At his death it is to go to the Order of the Holy Cross.

St. James' Church, Manitowoc, was robbed on a recent Sunday night, when a chalice and paten, memorial gifts set with precious stones, were stolen. Entrance was forced through a window of the guild hall kitchen basement. All the vestment drawers were opened, but nothing taken.

HARRISBURG.

Bequests at Lancaster.

Under the will of the late Dr. S. B. McCleary, the Church Orphan Asylum at Lancaster will receive a bequest of $1,000, and the Bishop Bowman Home for Women in the same city $1,000.

INDIANAPOLIS.

Joseph M. Francis, D.D., Bishop.

Date for the Council.

The Bishop has designated Wednesday, May 17th, as the time, and St. Stephen's Church, Terre Haute, as the place of holding the 68th annual Council of the Diocese. The Woman's Auxiliary will hold its annual meeting at the same time and place.

KENTUCKY.

Chas. E. Woodcock, D.D., Bishop.

Gift at Henderson.

St. Paul's Church, Henderson (Rev. L. W. Rose, rector), has recently received a most beautiful thank offering in the shape of an alms receiver, given by Mr. and Mrs.

The Difference in Cost

between a good and a poor baking powder would not amount for a family's supply to one dollar a year. The poor powder would cause doctors' bills many times this.

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L. C. Dallam and their children in commemoration of the golden wedding anniversary of the parents. It is of brass in repoussè work, having the sacred monogram in the centre, surrounded by passion flowers. The rim bears the text: "Thy prayers and thine alms are come up for a memorial before God"; and on the reverse side is the inscription: "1855—January 17th—1905. In thankful commemoration of the fiftieth anniversary of the marriage of Lucius Clay and Elizabeth Soaper Dallam, this basin is presented by them and their children to St. Paul's Church, Henderson, Kentucky."

LARAMIE.

A. R. Graves, D.D., LL.D., Miss. Bp.

Mission at Kearney, Neb.

A very uplifting and inspiring mission was conducted by Archdeacon Cope at St. Luke's Church, Kearney, Neb., beginning the First Sunday in Lent and continuing one week. In spite of the very inclement weather the attendance of both strangers and the parish people was large—and especially so as the mission drew towards its close. The missioner is a most forceful speaker, and the rector of the parish (the Rev. John A. Howell) is already reaping a harvest from the good seed sown by the Archdeacon during the services of the week.

LEXINGTON.

Lewis W. Burton, D.D., Bishop.

Notes—Cathedral Chapter.

Dean Lee has finally decided to remain in Lexington until Easter Monday, instead of leaving for Los Angeles on the first of April, as he at first intended.

At a meeting of the Standing Committee on March 24th, the Rev. Robert C. Caswall, M.A., was elected to fill the place on the Committee left vacant by the removal from the Diocese of the Rev. H. H. Sneed. He was also appointed his successor in the office of Secretary of the Standing Committee. At the same meeting Dean Lee announced his resignation of membership on the Committee and consequently of his position as President of the same.

The date of the annual Council of the Diocese is finally fixed for Tuesday, May 30th. It will be held in Ascension Church, Frankfort, Kentucky.

The Cathedral Chapter has endorsed the action of the Bishop in the appointment of a strong committee to carry out the intentions of Bishop Greer's committee of the General Convention—it being intended to make a systematic forward movement in the work of Home Missions. The members who have accepted positions on the committee are the Rev. Messrs. A. B. Chinn, R. B. Nelson, W. M. Washington, A. C. Hensley, and Archdeacon T. W. Cooke; and Messrs. F. H. Dudley, Attilla Norman, J. A. Herring, and J. L. Amsden. This committee met and organized on March 24th.

The Chapter has appointed a committee to consider and formulate plans for providing for the expenses of our deputies at the General Conventions, to report to the annual Council. It has also authorized the appointment of a lay missionary for Pike county, up in the mountains bordering on West Virginia, where a considerable population is now coming in to develop the mining territory. This work demands our most earnest efforts; but the provision of the $600 salary is so far a work of faith. It has also passed a cordial vote of thanks to Mrs. Lewis W. Burton, wife of the Bishop, who has, during the past six months or so, raised no less than $2,000 by her own efforts and correspondence towards paying off the indebtedness resting on the Ashland Seminary at Versailles. This will greatly encourage others who have not yet contributed to do so, since such a large advance has been made towards paying the debt, which has been a serious burden to the Bishop and the Diocese generally.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Music for Church Congress — Church Club — Special Services.

In connection with the Church Congress sessions, it has been arranged that music will be rendered by members of the Brotherhood of St. Andrew on Tuesday night, by the Girls' Friendly Society on Wednesday night, by men from various church choirs on Thursday night, and by the Woman's Auxiliary on Friday night.

The annual meeting of the Long Island Church Club was held on Monday evening of last week at the club rooms in the Diocesan House. Officers for the coming year were elected as follows: President, James Sherlock Davis; Vice-Presidents, George Foster Peabody, Wilhelmus Mynderse, and Harrington Putnam; Secretary, Sutherland R. Haxtun; Treasurer, William B. Dall. Members of the Board of Trustees, class of 1908, Edwin A. Marschalk, Wilhelmus Mynderse, John E. Sparrow, William S. Hubbard, and Clement B. Asbury. The Rev. Dr. George McClellan Fiske of St. Stephen's Church, Providence, R. I., made an address to the club on The Reformation.

The ministers of Brooklyn of all bodies, united last Saturday in special services, the borough being divided into twenty-one districts with a union meeting on Saturday afternoon in each. One of the largest of these meetings was held on Brooklyn Heights, and the Rev. Dr. Reese F. Alsop of St. Ann's Church, the Rev. John H. Melish of Holy Trinity Church, and the Rev. Dr. C. J. F. Wrigley of Grace Church, with the pastors of the neighboring denominational churches, were signers of the call for the meeting.

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

Mission at Ontario.

A most successful eight day mission has recently been preached in Christ Church, Ontario, by the Rev. Father Parrish, O.S.B., assisted by the Rev. A. C. Chapman. The mission services were attended by congregations which taxed the church to its utmost capacity, and the last days saw many turned away for lack of room. Father Parrish was importuned by members of the parish and by men who had no religious affiliation to extend the mission, but, unfortunately, could not do so. One of the most interesting features of this mission was the out-of-door preaching to men in the vicinity of the largest citrus fruit packing houses in California. Churchmen on the coast are fortunate in finding that they have in their midst one who can undoubtedly be numbered among the strongest and most convincing mission preachers in the country.

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SAINT KATHARINE'S, Davenport, Iowa.

A School for Girls under the care of the Sisters of St. Mary. The Twentieth year begins September 21, 1905. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. W. E. McLaren, D.D., Chicago: Rt. Rev. I. L. Nicholson, D.D., Milwaukee: J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa.

Address: The Sister Superior.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Lenten Addresses.

THE SPEAKERS appointed by the Church Club for the week ending April 1st were, at St. George's Church, the Rev. Geo. E. Walk, Dean of St. Matthew's Cathedral, Dallas, Texas, on "The Bible: Its Place in Literature and Art"; and at Grace Church, in order, Rev. E. W. Hunter, Rev. C. L. Wells, Rev. Geo. E. Walk, Bishop Sessums, Rev. A. W. Skardon, Rev. Byron Holley.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Prison Reform—Diocesan Notes—City Mission.

CLERGY and laity of the Church took an active part in a recent meeting of the Massachusetts Prison Reform League, which is seeking a reform in the probation system in the jails of this state. The meeting was held on the evening of March 27th at the residence of the Rev. Dr. Van Allen, rector of the Church of the Advent. Dr. Van Allen presided, and among those who spoke were Rev. Fr. Field, Mrs. Florence Spooner, who is perhaps the most active worker in the League, and Vicar-General Byrne of the Roman Catholic Diocese. Letters commending the work were read from Bishop Lawrence, the Hon. Robert Treat Paine, and Rev. Fr. Thomas Gasson, S.J., of the faculty of Boston College (Roman Catholic). On the committee to advance and enlarge the work of the League were Bishop Lawrence, the Rev. Dr. Elwood Worcester, the Rev. Dr. Van Allen, the Rev. Fr. Field, the Rev. Dr. Leonard K. Storrs, Mrs. Spooner, and Vicar-General Byrne.

THE REV. ARTHUR P. GREENLEAF has resigned the rectorship of Grace Church, Everett, and will take a long rest. It is his present intention to go West for a couple of months and then spend a good part of the summer in New Hampshire. Mr. Greenleaf has been located in Everett for fourteen years, and feels the need of a long summer rest. His resignation takes effect immediately after Easter.

BY THE WILL of Atherton Thayer Brown, senior warden of St. James' Church in the Roxbury district of Boston, several of the Church's charities are given small sums. To the rector and treasurer for the time being of St. James' Church there is given $2,000 in trust, two-thirds of the income to be applied to the Easter offering, and the remaining one-third used for the distribution of flowers among the children of said church at the annual Easter festival; St. Luke's Home for Convalescents at Roxbury is given $1,000; to the Episcopal City Mission also $1,000; and to the Gwynne Temporary Home for Children, to which the deceased's daughter, Elizabeth B. Brown, is one of the managers, $1,000.

MUCH REGRET is expressed over the continued illness of the Rev. Frank I. Paradise, rector of Grace Church, Medford, which parish has been without his ministrations for many weeks. Mr. Paradise lost his wife some months ago and immediately thereafter his own health began to fail and a nervous trouble developed, which has left him in a very serious condition.

AS ONE of a series of addresses at the Harvard Union, Cambridge, during the next two months on the professions that are open to college graduates, that on "Teaching" is to be given on May 16th by the Rev. Endicott Peabody, headmaster of the Groton School.

DR. JOHN B. DRIGGS of Point Hope, Alaska, and Rev. A. Burtis Hunter of St. Augustine's School, Raleigh, N. C., were the speakers at a missionary meeting in St. Stephen's parish house, Boston, on the afternoon of March 29th. Dr. Driggs, who is speaking before a number of parishes during his stay here, enjoys the reputation of having been the farthest into the Arctic Circle of any missionary. Mr. Hunter's recital of conditions in the district where he is laboring proved very interesting; but more could be done by both of these unselfish missionaries did they have sufficient funds at their disposal.

THE FISCAL YEAR of the Episcopal City Mission ended on Friday, March 31st, and for the week before an unusual effort was made by the Rev. Frederick B. Allen, the indefatigable Superintendent, to clear off the indebtedness before entering upon another year. The expenses of the year were $26,700, and there was brought over as a deficit from the year before the sum of $3,350, making a total sum to be raised this year in the neighborhood of $30,000. For the general work there was received during the year $28,800, which was some $2,100 more than had been spent, a part of which therefore goes toward wiping out the deficit of the year before. On March 25th there was needed but $1,200 to end the fiscal year free from debt, and it is encouraging to state that between that date and the 31st more than the desired $1,200 was sent in to Mr. Allen. Next week this department will be able to give some figures in detail as to the year's work of this excellent philanthropy.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Lent in the City.

LENTEN arrangements at St. James' Church, Milwaukee, include an early celebration each Sunday morning, which has not heretofore been usual in the parish, and a later celebration during a week day in each week; also a series of Friday evening addresses on varied topics in the way of conferences by laymen. Dean Willets of the University of Chicago is the speaker for the present week, while those for the past two weeks were successively Mr. Justice Winslow of the Wisconsin Supreme Court, and President Eaton of Beloit College.

AN ERROR having been made last week in the list of speakers at the Holy Week services for business people to be held from 12:30 to 1:00 P. M. sharp, at Severance's Hall, the list is repeated correctly below:

Monday—Rt. Rev. I. L. Nicholson, D.D., Bishop of Milwaukee.

Tuesday—Rev. Frederick Edwards, rector of St. James'.

Wednesday—Rev. James Slidell, rector of St. John's.

Thursday—Rev. William Austin Smith, rector of St. Paul's.

Good Friday—Rev. H. D. Robinson, D.D., warden of Racine College.

Saturday—Rev. Geo. F. Burroughs, rector of St. Andrew's.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Diocesan Notes.

ST. SIGFRID'S CHURCH, St. Paul (Rev. J. E. Almfeldt, rector), is worshipping in the basement of the new church, the old church having been destroyed in the tornado last August. Fifteen hundred dollars is still needed to finish the building. It is hoped this help may come from outside, as it would give the parish the zeal to provide for the $2,000 mortgage on the lot.

THE REV. H. A. MCNULTY, General Secretary of the C. S. M. A., spent the past week in Minnesota. At Faribault he addressed the Divinity School, Shattuck School, and St. Mary's Hall, and also the Sunday School of the Cathedral. In Minneapolis he spoke at the University of Minnesota at the chapel

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service, when some 500 students were present. Later he met the Church students of the University at the Y. M. C. A. building on the campus. Mr. McNulty created a most favorable impression amongst the clergy and all with whom he was brought in contact.

MISSISSIPPI.

THEO. D. BRATTON, D.D., Bishop.

Colored Work in Vicksburg—Lenten Addresses.

A LOT has been secured and it is the Bishop's intention to assist the colored Church people of Vicksburg in erecting a satisfactory building, as they are now occupying a very unsatisfactory one.

THE REV. W. C. WHITAKER of St. Andrew's, Jackson, has undertaken a series of daily addresses during Lent on Our Duty to God and to Our Neighbor. He is at present at the bedside of his father, who is critically ill in Alabama. During his absence the Bishop and other clergy are taking his services.

THE CLERGY of the Diocese rejoice with the Rev. John Beean in the convalescence of Mrs. Beean who has been critically ill.

THE REV. J. J. P. PERRY of Natchez has undertaken a series of mid-day services for business men throughout Lent, in addition to his regular Lenten services.

THE RECTOR of Christ Church, Vicksburg, has arranged a course of lectures on the History of the Anglican Church. One lecture is to be delivered each week in Lent by a visiting clergyman or by the rector. The first of the series was delivered March 24th by the Bishop of the Diocese.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Church for Ramsey—Notes—Bishop Lines on Celtic Christianity.

A STONE CHURCH will be erected for St. John's mission, Ramsey (Rev. James W. Jackson in charge), as the gift of Mr. George Crocker in memory of his wife, who died in New York last summer. An excellent site has been chosen for the purpose, and a Norman edifice will shortly be constructed of native stone, with Gothic roof, in the English country church style. The mission is expecting also to erect a parish house in the near future.

A MEETING of the people of St. Mark's Chapel, West Orange, was held on Monday evening, March 27th, for conference concerning the enlargement of the work of the chapel, with very encouraging outcome. The Bishop and the rector, the Rev. Mr. Reazor, and members of St. Mark's vestry, were present and much interest was shown.

THE SALE of St. Matthew's Church, Jersey City, on account of removal of the people from about it, is contemplated.

IN HIS missionary address at St. John's Church, Jersey City, last week, Bishop Lines took up the period of Celtic Christianity, giving a vivid picture of the work of St. Aidan and St. Columba, and closing it with a description of St. Augustine's arrival in 597. The Bishop had visited Iona Island and many other places of note during this period, and his memories of them lent much freshness and interest to the subject. He clearly showed the establishment of the Church in those early days as entirely separate from Roman dominion.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Dr. Warner Returns to New Orleans--Notes.

THE REV. BEVERLEY E. WARNER, D.D., LL.D., who recently became rector of St. Stephen's Church, Philadelphia, has resigned and will return to his old parish, Trinity Church, New Orleans, where he is greatly beloved. Dr. Warner has said: "My action in leaving this city is based upon purely private and domestic reasons. . . . I do wish to assert, however, most emphatically, that it is not any unpleasantness between myself and the congregation of St. Stephen's that led to my seeking a release. . . . The truth of the matter is that I am homesick." The resignation came as a great surprise to the vestry of St. Stephen's Church, Philadelphia.

ARCHDEACON WEBBER of Milwaukee was the preacher at the noonday services last week, and made a profound impression at old St. Paul's Church. His mode of conducting the service by breaking away from the conventual was very attractive.

EPIPHANY CHURCH, Royersford (the Rev. Abram L. Urban, vicar), was destroyed by fire in 1903 and has been entirely rebuilt. It was consecrated on the Feast of the Purification, 1905, by the Bishop Coadjutor.

NEGOTIATIONS are making by which it is hoped to sell the buildings known as the Church of the Mediator to St. Mark's Church to be used for mission purposes. It is understood that this has the approval of the Bishops and of the vestry of the parish. Some years ago, with the consent of the Standing Committee of the Diocese, Christ Church Chapel was permitted to be built within a stone's throw of the Church of the Mediator, and since the resignation of the Rev. S. E. Appleton, D.D., the parish has not been so prosperous. Much sadness has been caused by this decision, but it is hoped that the name of the Church of the Mediator may be perpetuated in one of the missions in West Philadelphia.

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PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Progress at Uniontown

ST. PETER'S CHURCH, Uniontown, has received a legacy of $5,000 from a parishioner, who desired that after her departure from this life her annual subscription of $300 should be continued, and so made provision for it in her will. St. Peter's Church is this year having the advantage of noon-day services, something rather unusual in a town of its size. The addresses are being delivered by the Rev. Dr. Lloyd, rector, and the daily average for the first week exceeded one hundred and ten.

RHODE ISLAND.

WM. N. MCVICKAR, D.D., Bishop.

Union Services in Pawtucket

AN UNUSUAL arrangement for Lenten services has prevailed in Pawtucket this year, in a series of union services between Trinity (Episcopal), the First Free Baptist, and the Congregational churches. These three worship jointly on Sunday evenings and Friday afternoons, and on Good Friday, at the three hours' service to be held at Trinity Church, the rector and the ministers of the two churches mentioned will divide the topics between them. These services began with an address by the Baptist minister in Trinity Church, after which the Congregational minister preached in the Baptist church, and the Church rector in the Congregational church. The arrangement is said to have the approval of the Bishop of the Diocese.

SALT LAKE.

FRANKLIN S SPALDING, Miss. Bp.

Mid-day Services—Notes.

THE USUAL mid-day services for business men will be held during Passion Week and Holy Week in the new Y. M. C. A. building, in Salt Lake. The services will begin five minutes after the noon hour and last 25 minutes. The addresses will be given by the Bishop, the Dean, Rev. Messrs. Perkins and Hunting, and the Hon. Judge Ritchie. The arrangements are being carried out by the B. S. A.

MEMBERS of the Woman's Auxiliary have taken up, as part of their Lenten work, the making of a generous supply of sheets, pillow-cases, and napkins for St. Mark's Hospital. The women of St. Peter's, a struggling mission located in the section of the city adjacent to the hospital, are busy making operating aprons for the surgical staff.

SOME Indian women of the Uintah Reservation have just completed a masonic apron, which is a beautiful specimen of native workmanship. The apron is made of lamb-skin with the masonic emblems embroidered in various colored beads. The Rev. M. J. Hersey, priest in charge of Holy Spirit mission, White Rocks Agency, states that it is the desire of these devout Indians to dispose of the apron and give the proceeds as their share of the "Apportionment Fund."

THE ALUMNI ASSOCIATION of the Training School for Nurses attached to St. Mark's Hospital (comprising graduates with the staff physicians and surgeons and others as honorary members) has set about the task of raising a sum of at least $7,500 to form a fund with which to endow perpetually a room in the hospital for the benefit of active members. The plan is to hand the money to the hospital trustees instead of investing elsewhere, the trustees agreeing to apply it on the Bishop Leonard Memorial School and Home for Nurses. In this way two very useful purposes can be materially aided. It is hoped that many former patients will be glad to show their grateful appreciation of beneficent treatment received at St. Mark's Hospital, by free-will offerings to the Leonard Memorial Fund, either directly or indirectly as suggested. At least $25,000 must be subscribed in order to carry out the plans for the School and Home.

THE REV. LAWRENCE B. RIDGELY, who expects to sail May 2nd on the S. S. *Korea* for China, where he will again engage in missionary work, was for about five years rector of St. Paul's Church, Salt Lake City, and resigned that charge when he first went to the Orient. The loving prayers and wishes of his old parishioners and friends will follow him to his distant field of labor.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Death of Rev. E. S. Norton—B. S. A.

THE REV. ELISHA STRONG NORTON died at his sister's residence in Cincinnati on March 21st. The funeral was on March 25th, conducted by Bishop Vincent, assisted by the Rev. D. W. Rhodes, D.D. Mr. Norton had not been well for some time, having had a stroke of paralysis some six months ago. At the time of his death he was 77 years of age. During Bishop Jaggar's stay in Southern Ohio, Mr. Norton acted as his private secretary, and afterwards held the same position under Bishop Vincent, until about three years ago, when he was forced to give up on account of physical infirmities.

MR. HUBERT CARLETON, General Secretary of St. Andrew's Brotherhood, held a series of services in Cincinnati, which were well attended. It was his purpose to try to arouse a deeper interest in the work of the Brotherhood in the parishes of Cincinnati and suburbs.

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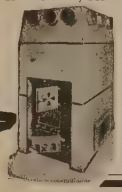

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SPOKANE.

L. H. Wells, D.D., Miss. Bp.

Church Consecrated at Dayton—Walla Walla.

Bishop Wells consecrated St. Paul's Church, Dayton, on Sunday, March 19th. The work here was planted by the present Bishop more than thirty years ago, when he held the first religious service ever held in Dayton, being at that time rector of St. Paul's Church, Walla Walla. Three or four years ago the mission was founded and the work upon the church commenced.

At St. Paul's School, Walla Walla, it is anticipated that a new school building may be erected during the coming year. A valuable piece of property lying next to the present edifice has been purchased, which will give room for the expansion desired.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

New Buildings at Sewanee—Death of Mrs. Quintard—Convalescence of Mr. Goodman.

Ground has been broken for the new University chapel at Sewanee, and it is proposed to lay the corner-stone at the meeting of the trustees of the University in June. About $60,000 is in sight for this purpose, Memphis, Nashville, and Chattanooga people each giving about a thousand dollars in each city for this purpose, and gifts coming from New York and other points, largely through the efforts of the chaplain of the University, the Rev. W. A. Guerry. The plan of the chapel is to be in the perpendicular style under the direction of Cram & Co., architects, of Boston, and it is thought that this will be the finest educational chapel in the country. Only the nave will be constructed at present and with the money in sight. The new oratory for the theological students at St. Luke's Hall is also nearing completion. While this is a small chapel, being a memorial to the late Dr. Telfair Hodgson, late Vice Chancellor and Dean of the Theological Department at Sewanee, it is a gem in its exquisite workmanship and design, and has been a long time in building, so that ample time might be had and the best materials used. The decorations and tracery in the stone have been finely worked out and those who have travelled abroad say it comes up to anything of the kind they have seen.

Mrs. Quintard, the widow of the late Charles Todd Quintard, second Bishop of Tennessee, died from a stroke of paralysis at Sewanee. She was in her eightieth year, was a Georgian by birth, and was endeared to all the Church people of the Diocese. Her remains were laid beside those of her late husband in the historic cemetery at Sewanee, the service being conducted by the Bishop of the Diocese, assisted by the clergy.

The rector of St. Paul's Church, Chattanooga (Rev. F. W. Goodman), who has been confined to his bed since New Year's day with a malignant and obstinate attack of typhoid fever, has now recovered sufficiently to sit up a little each day. As soon as possible he will take a trip to the Florida coast, hoping that recuperation will be rapid enough to permit of his attendance at the diocesan convention, which meets the first week in May. The Rev. J. C. France, who was engaged by the Rev. F. W. Goodman to administer the affairs of the parish at the beginning of Lent, is giving much satisfaction, and has been cordially received by the parishioners.

VERMONT.

A. C. A. Hall, D.D., Bishop.

Gift at Manchester Centre.

On the Feast of the Annunciation, very handsome eucharistic and vesper lights were placed on the altar, and blessed in Zion Church, Manchester Centre (Rev. Hamilton D. B. MacNeil, rector). They were the gift and memorial of the late Janett Pratt Blackmer, wife of Mr. John C. Blackmer, junior warden of the parish.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Bishop's Guild—Churchman's League Lecture.

On the afternoon of the Feast of the Annunciation the annual meeting of the Bishop's Guild was held at his house, which was fragrant with lovely flowers received in remembrance of the anniversary of the Bishop's consecration, the little private chapel being beautiful in its festal array with white lilies. In the absence of the treasurer, Mrs. Satterlee, who is recovering from an attack of grippe, her report was read, as well as the secretary's, by Mrs. Johns, after the Bishop had conducted a brief devotional service. From there it appeared that the guild had raised about $600 during the past year, which had been used partly for Cathedral work, and partly to provide a home and library room for the Society for the Home Study of Holy Scripture. Miss Smiley, the head of that society, gave an account of the manner in which it is supported, and said that its work during the past year had been remarkably satisfactory. The Bishop then asked representatives of the various branches of diocesan work to tell something of what had been done during the season just closing, and informal responses were heard from the Woman's and the Junior Auxiliary, the Daughters of the King, Girls' Friendly, the Eye and Ear Hospital, and many other diocesan organizations. Among these, Miss Bangs, principal of the National Cathedral School, told of a very happy and successful year, and that with the present graduating class, there would be an Alumni Association of 35—a good number

CHILDREN AFFECTED

BY MOTHER'S FOOD AND DRINK.

Many babies have been launched into life with constitutions weakened by disease taken in with their mother's milk. Mothers cannot be too careful as to the food they use while nursing their babes. The experience of a Kansas City mother is a case in point:

"I was a great coffee drinker from a child, and thought I could not eat a meal without it. But I found at last it was doing me harm. For years I had been troubled with dizziness, spots before my eyes, and pain in my heart, to which was added, two years ago, a chronic sour stomach. The body was born 7 months ago, and almost from the beginning it, too, suffered from sour stomach. She was taking it from me!

"In my distress I consulted a friend of more experience than mine, and she told me to quit coffee, that coffee did not make good milk; I have since ascertained that it really dries up the milk.

"So, I quit coffee, and tried tea and at last cocoa. But they did not agree with me. Then I turned to Postum Coffee with the happiest results. It proved to be the very thing I needed. It not only agreed perfectly with baby and myself, but it increased the flow of my milk. My husband then quit coffee and used Postum, quickly got well of the dyspepsia with which he had been troubled. I no longer suffer from the dizziness, blind spells, pain in my heart, or sour stomach. Postum has cured them.

"Now we all drink Postum from my husband to my seven months' old baby. It has proved to be the best hot drink we have ever used. We would not give up Postum for the best coffee we ever drank." Name given by Postum Co., Battle Creek, Mich.

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A. H. HANSON, G. P. A., CHICAGO.

for the five years of the school's existence. Another institution, not so generally known, is St. Agnes' Industrial Home, which is doing a blessed work in caring for young homeless girls not of bad character. They are sheltered and taught, and trained to earn a living in honest ways. Sister Dorothea, in charge of the Home, appealed for interest in it, and for means to receive all who apply, many of whom are now necessarily denied. The Bishop being asked in regard to the present state of Cathedral finances and prospects, said that the debt on the grounds had been reduced to $50,000, so that he was beginning to consider what would be the next step; but as the trustees were about to put forth a statement, he had not thought it well to go into particulars at this time.

On Tuesday evening, March 21st, the third lecture of the Churchman's League series was delivered in the Church of the Epiphany by the Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia. The subject was "Christian Stewardship," and the lecturer said he would confine himself to the consideration of the stewardship of wealth, the desire for which has such a wide and influential power. He spoke of the difference between the professional man and the business man in that the clergyman, the doctor, the lawyer do not speak much of the money they make, whereas that seems to be the whole purpose of the business man. He appealed to business men to have higher ideals, and more unselfish ends in view. Dr. Tomkins also said that churches should not receive money that was not clean and honestly earned, and criticized the inefficiency of municipal and state governments, which he declared to be due to the desire for wealth.

At the close of the lecture, Bishop Satterlee asked members of the Churchman's League and St. Andrew's Brotherhood present to meet in an adjoining room, as the rector had something to say to them. Dr. McKim there spoke of the opposition to the movement for religious instruction in the public schools, and spoke very earnestly of the need for thinking men to enter upon the work of arousing public interest in this important subject. He asked for volunteers to go among the people, and secure names to petitions urging the immediate consideration of the contentions of the majority as shown in the recent conference. A number of those present, responded by registering their names as volunteers for this work.

WEST MISSOURI.

E. R. Atwill, D.D., Bishop.

Gift at Sedalia.

A handsome brass eagle lectern has recently been presented to Calvary Church, Sedalia (Rev. E. A. Neville, rector), as a memorial of a deceased member. It will be blessed to its sacred use on Easter day.

WEST VIRGINIA.

Geo. W. Peterkin, D.D., LL.D., Bishop.
Wm. L. Gravatt, Bp. Coadj.

Mission at Parkersburg.

The last week in March was given up to a mission at Trinity Church, Parkersburg, conducted by the Rev. J. R. Matthews.

CANADA.

News of the Dioceses.

Diocese of Nova Scotia.

The church at Young's Cove, an outstation of the parish of Bridgetown, is almost finished, and will be consecrated soon. —The pensioners on the Superannuation fund of the Diocese have had their pensions reduced 25 per cent. for the present year. —At a special meeting of the Churchwomen's Missionary Society, it was resolved "that as there is a strong desire to introduce generally into the Diocese branches of the Woman's Auxiliary of Canada, and knowing that it would be impracticable to work successfully two associations on the same lines, and being unwilling to obstruct a scheme which promises larger benefits to the whole Church in Canada, the committee of the

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10 Easter Crosses, assorted..... .35
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6 Easter Leaflets, hand-painted parchment cover, embossed cross in gold or silver, size about 3x4 in., assorted, 15 cents each, or the set (6) for.... .75
3 Easter Leaflets, 3½x5 in., same description as above, 20 cents each, or the set (3)..... .50
2 Styles unique Cards—crosses entwined in flowers made in silk embossed on the card. All mounted on standards to hold them erect, 3½ in. high. Each..... .10
2 Styles, same description, 5 in. high. Each ..... .15
1 Floral Cross, 10 in. long, with ribbon to hang it by..... .25
1 Floral Cross, 13 in. long, with ribbon to hang it by..... .35

The above are all delicate and attractive for personal use.

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100 Easter Cards, small..... 1.00
100 Easter Cards..... 1.50
100 Easter Cards..... 2.00
100 Easter Crosses..... 3.00
100 Easter Cards..... 3.00
100 Easter Cards..... 4.00
100 Easter Cards..... 5.00

Sunday Schools requiring a less quantity, will be supplied at the same rate.

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Assorted designs, 2 for..... .05
Per dozen, assorted..... .25
Four different designs, beautiful finish, embossed emblems, each card..... .10

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Christian Ballads. By the late Bishop Coxe. Neatly bound, 75 cents; by mail, .80.

The Palace of Shushan. A Collection of Original Poems by a Sister of the Church. Prettily bound in cloth. 75 cents; by mail, .80.

Messages of Eastertide.

Easter Glories. Two attractive booklets, 5½x7½ inches, poems, with floral decorations in colors, and covers handsomely embossed in colors. Each, .35 postpaid.

In the Beauty of the Lilies. Some brief Essays by Leigh Mitchell Hodges, author of the *Great Optimist.* Handsomely bound in cloth. Exquisite in sentiment. $1.00; by mail, $1.08.

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Flowers by the Wayside. A month's meditations for daily devotions, with six full-page plates in ten colors and gold from original water colors by C. Klein.

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Dainty art gift books, appealing to every art lover. Each book has 24 pages, eight full-page plates in colors, and the text in illuminated old missal style in colors and gold. Dainty half white binding, decorated, floral fronts in color and gold. 35 cts. each; by mail, 40 cts. 3 for $1.00; by mail, $1.15.

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Rock of Ages.
Jesus, Lover of My Soul.
Abide With Me.
Jerusalem the Golden.

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Japanese Ducks. 3.50 per hundred, postpaid.
Single Duck or Chicken. .05, postpaid.
Japanese Ducks, larger size. .55 per dozen, postpaid.
Japanese Rabbits. .65 per dozen, postpaid.
Single Rabbit or Duck. .10, postpaid.
Japanese Real Duck, mounted on a card. .30 each, postpaid.

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

Churchwomen's Missionary Association purpose to retire from the parishes in this Diocese in which they now have representation, thus affording a free and unimpeded entrance to the W. A." In order to give the W. A. time to organize, the older association proposes to continue their work until May 1, 1906, so that those whom they benefit may not suffer loss of maintenance while the W. A. is being formed and getting into working order. The Churchwomen's Missionary Association has been 36 years at work in Nova Scotia.

Diocese of Fredericton.

A MEMORIAL WINDOW is to be placed in St. John's Church, St. John, in memory of the late rector, the Rev. J. de Soyres.—IT IS EXPECTED that the Rev. Canon Kirkpatrick, master of Selwyn College, Cambridge, England, who is to arrive in Halifax in the end of March, will give two lectures in St. John.

Diocese of Toronto.

ST. ALBAN'S CATHEDRAL, Toronto, has been the recipient of a very handsome gift lately, namely, pinnacles for the stalls.—THE LOSS involved in the recent fire in St. James' Church, Orillia, will be about $20,000, which is partly covered by insurance. The organ was partly saved but injury was done it to the amount of $1,000.

Diocese of Huron.

A SERIES of sermons has been given during Lent in the church at Mitchell, on "The Men who Crucify Christ," by some of the clergy of the Diocese. The last of the series will be given on Good Friday.—GREAT interest was shown in the eight days' mission held in the parish of New Hamburg, the third week in March, conducted by the rector of St. John's Church, Berlin.

Diocese of Rupert's Land.

ARCHBISHOP MATHESON has asked the diocesan W. A., now that they have so successfully completed their efforts in aid of the Clergy Endowment fund, to take up another equally good and equally great task, which is to start a fund in aid of building and renovating parsonages throughout the Diocese. The Archbishop has on hand a legacy of $2,000, and a promise of $2,000 more which he intended to devote to this purpose; he suggested that the Woman's Auxiliary should raise $1,000 more, so that with $5,000 in hand, he could apply for a grant to the English missionary societies. The need for such a fund is very great. The W. A. have decided to undertake to raise the sum needed.

GREAT REGRET is felt that the new Church of St. George's, at Napinka, will have to be closed for the present, as Archbishop Matheson finds he is unable to procure a clergyman to take charge of it. The church was only opened in November last.

Diocese of Montreal.

WEEK-DAY services during Lent have been so well attended in the Church of St. James the Apostle, Montreal, that the congregation has grown too large for the chapel and has had to be transferred to the church for the latter part of the Lenten season.—THE CONVOCATION of the Diocesan Theological College has been fixed to take place on Friday, April 28th. The Rev. F. F. Pratt, President of the Alumni Association, will preach the Convocation sermon in the College chapel. The address to the graduating class will be given by the Rev. Professor O. W. Howard, who has declined the offer of the rectorship of St. James' Church, Stratford, Diocese of Huron.—THE REV. DR. KIRKPATRICK, the master of Selwyn College, Cambridge, England, who arrived in Halifax March 27th, is to give a lecture in Montreal at McGill University, April 6th. He was to preach in the Cathedral, Quebec, April 2nd.

Diocese of Quebec.

NEWS comes from England of the appreciation felt by the Colonial and Continental Society of the action of the central board of the Quebec Church Society in relinquishing the grant made by the English Society in aid of poor schools and missionary work on the Labrador and Magdalen Islands.

Diocese of Algoma.

IT HAS BEEN arranged that the rural deaneries of Muskoka and Parry Sound hold their next meeting after Whitsunday at Sundridge.—BISHOP THORNLOE conducted the Quiet Hour at the March meeting of the deaneries of Algoma and Nipissing.

Diocese of Keewatin.

BISHOP LOFTHOUSE, writing of the extension of Church work in his Diocese, says that when he came to Keewatin, two years ago, the Indian mission at the Long Sault, was really the only work going on in that district. Now there are five fairly good missions, three new churches have been built, and two more are expected to be built soon.

Diocese of Selkirk.

GREAT THANKFULNESS has been felt this winter for the comfort of the "Pro-Cathedral," St. Saviour's Church, Carcross, erected last summer. Bishop Bompas' house is on one side of the church and St. Saviour's Mission School on the other. The town of Carcross was formerly known as Caribou Crossing, and has been the headquarters of that veteran in missionary work, Bishop Bompas, and his devoted wife, for some years.

THE STARS AND STRIPES.

THE EARLIEST legislation on a national flag for the United States, was a resolution of Congress, June 14, 1777, "that the flag of the 13 united states be 13 stripes, alternate red and white, that the union be 13 stars, white in a blue field, representing the new constellation." In 1794 Congress ordered that after May 1, 1795, "the flag of the United States be 15 stripes, alternate red and white, and that the union be 15 stars, white in blue field." This was to note the admission of Vermont and Kentucky. In 1816 a committee was appointed to inquire into the expediency of changing the flag, and April 4, 1818, an act was approved reducing the number of stripes to 13, and increasing the number of stars to represent at all times the number of states in the union.

TRUE MANLINESS.

PREACHING in Westminster Abbey, the late Dr. Farrar addressed the boys of Westminster School, exhorting them to strive after true manliness. "Shall I tell you," he asked, "what two Eton boys did? One, present at the annual supper at the Christopher, at Eton when, as was the evil custom at that time, a coarse toast was proposed, remained seated and turned his glass upside down. That boy was William Ewart Gladstone. The other, captain of the boats, refused to row if the others swore or used vicious language. That boy was Bishop Coleridge Patteson."—*Selected.*

MODESTY seldom resides in a breast that is not enriched with nobler virtues.—*Goldsmith.*

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The St. Helen Development Company, foreseeing the splendid possibilities of this section, purchased 125,000 acres of land in Roscommon County, and has taken upon itself the work of development, which has heretofore fallen to the lot of the individual settler.

We clear the land, fence it, and put it under thorough cultivation

We are now engaged in carrying out the most important and far-reaching of our development plans, involving the expenditure of a large amount of money in clearing, fencing, and putting under cultivation 60,000 acres—the very cream of all our holdings. This land will be divided into farms and sold on easy payments.

The price is $1,000 for each 40 acres, payable at $10 per month

The St. Helen Development Company agrees to do the development work, clear the land, put it under thorough cultivation, fence it with a well-built, substantial fence, build good roads, and at the end of the contract period, turn over to the investor a splendid farm, in perfect condition to be put into any general crop.

Every farm will be located on a well-graded road, and as we desire to perpetuate the health-giving evergreen trees for which Michigan is famed, such as the cedar, spruce, balsam, and white pine, we will plant these trees along all public roads.

We guarantee that good water can be found on every farm at a reasonable depth.

Our contracts make liberal provision in case of sickness, and in the event of the death of the investor, we agree to refund amount paid if so desired by the heirs.

If you desire to move on the land at once and make your own improvements, we will sell you at a lower price and lend you every assistance possible.

Location offers unexcelled advantages

Our land is surrounding beautiful Lake St. Helen, a lake six miles long, and which we plan to develop into the most inviting summer resort of the country. The Michigan Central Railroad (Mackinaw Division) also runs through fifteen miles of our land, with six passenger trains daily passing through St. Helen, our station.

The land is extraordinarily well adapted to the growing of fruit, which is evidenced by the fact that we have sold to one orchard company a tract of 20,000 acres, and to another 25,000 acres, all of which will be planted to orchards and sold at not less than $150 per acre when so planted.

The first 100 farms we sell will immediately adjoin the St. Helen Orchard Company's land on the north, and within half a mile of Lake St. Helen on the south, and none of the land will be more than one mile from the railroad. Thus the first purchasers will be "sandwiched in" between land that is selling for $150 an acre and land around the lake that we would not sell at $200 an acre.

Farm Products.—The soil is also unexcelled for all staple farm products—wheat, oats, rye, barley, buck-wheat, alfalfa, timothy, and clover hay, millet, potatoes, sugar beets, turnips, onions, etc. All garden vegetables grow in abundance. Potatoes raised on this land have yielded 465 bushels to the acre. Sugar beets have analyzed 18⅝ per cent. sugar, this being the highest percentage of any sugar beets grown in Michigan, which is noted for its sugar factories.

We equip you for farming

When you have paid for your farm, if you will come up here and engage in farming, we will agree: (1) to loan you the money necessary to put up suitable house and barn; (2) to turn over 100 good grade sheep, or 15 good cows, for you to raise on shares; (3) or to sell the live stock on easy terms, to be paid for out of the increase; (4) to rent you at a low price labor-saving farm machinery and implements; and (5) to furnish, without cost, the advice of experts as to the best crops to plant and the manner of handling same.

In a word, we propose to merit the confidence and co-operation of our customers, and will do all in our power, consistent with conservative business methods, to insure the success of all our investors. We will turn over to you a farm that will pay good interest on a value of $60 an acre, and adjacent to land planted to orchards selling for $150 an acre.

Fuller particulars in our splendidly illustrated prospectus. Send for one. It will interest you even more than this.

Our Challenge

We will forfeit $500, to be paid to any charity agreed upon, that we will select a 40-acre farm among our land, plant the same to staple crops, and the crop so raised will sell for more cash than any staple crops raised on any 40-acre farm, either in Illinois, Indiana, Iowa, Kansas, Missouri, or Wisconsin.

Competition open to all.

THE ST. HELEN DEVELOPMENT COMPANY

(L. C. DEPARTMENT)

St. Helen, Mich

$1,200 a Year for Life

SECURED BY SMALL MONTHLY PAYMENTS

The scientific cultivation of crude rubber is the most profitable enterprise of modern times. Because the price of rubber doubled in a decade and the total extinction of the virgin rubber trees of the world became a certainty for the near future, the greatest horticulturists in America and Europe have given their attention to the cultivation on scientific principles of this great necessity of present day civilization. The semi-tropical regions of Mexico were selected for the purpose. There the virgin rubber trees have been ruthlessly destroyed by the improvident natives, and the white men who employed them saw no necessity of preserving the trees for annual tapping, as their number seemed inexhaustible. In that climate the rubber tree can be cultivated just as simply and just as surely as the sugar maple can be grown in Vermont, and can be tapped year after year at an immense profit. The destruction of the virgin tree still goes on in the South American jungles, where the natives are now forced to seek them at an added outlay of time and money, and where no white man can live to restrain them. The present inadequate supply of crude rubber comes almost entirely from this precarious source. It is inconceivable that the production of one of the great necessities of mankind can longer remain in such ignorant hands.

There is nothing speculative about Crude Rubber. It can be sold every day in the year, in every market in the world, and at a stable price that has been steadily advancing for many years.

The Mutual Rubber Production Company was one of the first to engage in this new and immensely profitable industry on a large scale. Years ago our managers purchased from the Mexican Government over 6,000 acres of land in the heart of Chiapas, the most tropical and fertile State of Mexico. No similar tract is available to-day for less than five times what we paid for ours. Thus the remarkable opportunity is now open to you to secure an interest upon the most favorable terms, in an enterprise that is destined to revolutionize the production of one of the world's greatest staples. No industry ever underwent so radical a development as that in which we are now engaged without making immensely wealthy all those who were interested in the change.

This splendid domain is now fast becoming a great commercial rubber orchard, conducted upon the most scientific principles of modern forestry and under Anglo-Saxon supervision. There are 6,000 shares, each share representing an undivided interest equivalent to an acre of land, planted to rubber trees and brought into bearing, and the price of these shares is $288 each. No large cash-down payment is required to secure them, however, as the shares are paid for in small monthly installments just as the work of development progresses. Thus the man or woman who wishes to secure a safe and certain income for future years, and who is able to save now a few dollars each month, is on the same footing in rubber cultivation as the mightiest capitalist, for wealth alone cannot force the soil.

For example, suppose you buy five shares (equivalent to five acres). You pay $20 a month for twelve months, then $15 a month for twelve more months, then $10 a month for a limited period until you have paid the full price for your five shares, $1,440—or $288 per share.

But meantime your dividends will have amounted to $1,050, or $210 per share. Hence the actual net cost of your five shares, or acres, is $390, or $78 each. We secure these early dividends by planting 600 trees to each acre, and then "tap to death" 400 of them before maturity, getting every ounce of "rubber milk" from them. The dividends secured from the sale of this rubber are sufficient to pay your total money nearly all back before maturity, and then there will be left standing upon each acre 200 trees; and this is the normal number for the permanent yield. These 200 trees will each give at least two pounds of crude rubber per year for more years than you can possibly live. This rubber at 60 cents per pound net profit means a total profit of $240 dollars a year on each acre, or $1,200 a year on your five acres. These figures are not "paper estimates" and they are not ours. They are vouched for by the most reliable sources of information in the world, the Government reports of the United States and Great Britain. Of course if you buy 10 shares your income would be $2,400 a year; or 25 shares will yield you $6,000 annually.

Five Acres, or Shares, in our Rubber Orchard planted to 1,000 Rubber Trees will at maturity yield you a sure and certain income of $100 a month for fifty or more years, and your dividends will average 25 per cent, during the period of small monthly payments.

Every possible safeguard surrounds this investment. The State Street Trust Company of Boston holds the title to our property in Mexico as trustee. We agree to deposit with them the money paid in for shares and we file with them sworn statements as to the development of the property. This company also acts as registrar of our stock. You are fully protected from loss in case of death or in case of lapse of payments, and we grant you a suspension of payments for 90 days any time you may wish. Furthermore, we agree to loan you money on your shares.

We can prove to you that five shares in this safe and permanent investment, paid for in small monthly installments, will not only bring you **an average return of 25 per cent on your money during the period of payment,** but will then bring you **$100 a month for more than a life time.** Send us at once $20 as the first monthly payment to secure five shares, $40 for ten shares, $100 for twenty-five shares—$4 per share for as many shares as you wish to secure. Our literature explains our plan fully and concisely and proves every statement. It will be sent to you immediately on request.

Mutual Rubber Production Co.,

108 Milk Street, Boston, Mass.